THE CHURCHMAN.

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COMMUNICATIONS.

For the Churchman.

SMITHFIELD,

THE MARTYRS' ARENA.

> Yes, England! with all thy sins, thou holdest, with fast devotion, to the faith for which so many of thy sainted sons did perish in the fires of persecution. The smoke of those fierce faggots is dead—but as that inspired man prophesied, while he held up his withered hand in the scorching flame, such a fire has been kindled as lights all the land, centuries after his martyred ashes were given to the heedless winds—and the names of Cranmer and Ridley are reverenced for ever more!
>
> *John Wilson.*

If visiting battle-fields, or renowned sites, where deeds of chivalry or acts of valor have been performed, excite thrilling emotions in the breasts of most men; what should be our feelings, our emotions, and our thoughts, when we stand upon the spot where MARTYRS suffered, and where MARTYRS died? For upon such arenas perished the noble Champions of Light—there sank to eternal rest the truly valorous and the truly brave. Others have had earthly interests and earthly rewards in view, in contending for, or in fighting under, national or partisan banners. But with the martyr-soldier it was a struggle for the firm maintenance of holy conscience—the manly, high resolve—the defence of eternal, immutable TRUTH! Holy and consecrated, then, should ever be the soil whereon they perished.

Truly reverent and glowing the sentiments and reflections of those who approach so sacred a plot of earth, once strown with the ashes of the memorable dead who died in so righteous a cause. And methinks some memorial-stone always should indicate to the passer-by, the precise spot where such heroic men suffered, if it were only for the purpose of informing the modern pyrrhonist of the error of his understanding, and the darkness of his mind; whilst the intolerant bigot himself—as he reads the simple inscription—might be taught the heinousness and the impotency of persecution; for never blazed more triumphant and exulting emanations of light upon a dark and gloomy horizon, than that which arose with irrepressible impetuosity from the fiend-ignited faggots of Smithfield and Oxford! Yes, those Martyr-fires did light the land! Of this fact the reader need not now be told; for the illumination prophesied by Bishop Latimer at Oxford, in 1555, has been most truly and signally verified.

And it was with his ever memorable prediction upon my lips, that I walked over that celebrated and revolting execution-place at Oxford; where Mercy and Humanity had often shrieked with pity and dismay at the cruelties inflicted by a torturing and agonizing death. Yes, "the smoke of those fierce faggots is dead"—is utterly quenched, yet spirit-voices seem still borne upon the midnight breeze, telling the pensive listener to its gusty diapason, many piteous tales of horror and of wo.

These were my reflections at Oxford as I stood opposite Baliol College, where that renowned brotherhood of martyrs perished. The following random particulars are the result of a casual visit which I paid to a no less celebrated arena in London.

In the very heart of impulsive, busy London—where the eager tide of human existence has its daily ebb and flow; quickened, or stifled, as the case may be, with the clashing and tumultuous interests of plodding life—the traveller beholds the MARTYRS' ARENA—Smithfield!—Smithfield, a dingy, uninviting region, devoted to the sale of horses, sheep, and beeves—the gathering place of portly graziers and bluff farmers. Neither monument nor memorial, however, designates the spot where so many noble and devoted spirits yielded up their bodies at the fiery stake for a testimony of the truth—truth, dearer to them than life itself, with all its attractions and endearments. I confess there was a singular and sickening train of recollections awakened in my mind as I stood over this memorable site—this immolating-place of the Martyrs, whilst many authentic yet frightful pictures of Fox, the Martyrologist, rose with vivid distinctness before me. My thoughts accordingly wandered back to the days when the bigot Mary and the infamous Bonner flourished:—imprisoning, arraigning, and burning men and women with impunity, for *righteousness'* sake.

It would hardly seem possible that the place where so many cruel martyrdoms were consummated, should be unfamiliar to any one passing over Smithfield day by day and hour by hour: yet such is the fact, as the present record will testify.

I was returning from Bishopsgate-street rather late one fine moonlight night. The thought occurred to me that it would be a good opportunity to pay a visit to Smithfield, as I had not at that time seen this singular section of the "World of London." Accordingly, after interrogating sundry policemen and wayfarers whom I encountered on the highways and by-ways of this intricate labyrinth of bricks and mortar, I concluded I was not far from the spot where the Martyrs had suffered of old, for I had now groped my way through an immense number of streets, memorable in the civic annals of the city, and I was almost weary of repeating their names, as well as denouncing their cimmerian mistiness. I emerged at length into a more ample thoroughfare. This must be Smithfield! I exclaimed, and I felt almost like a traveller darting from the thickest and most impervious woods in America, whilst I felt quite as solitary and isolated as an Indian hunter upon a trackless prairie. I now halted and took a survey of the premises, to discover, if possible, any person to enlighten me in my benighted wanderings amidst that dread wilderness—London! Looking about, I espied a solitary policeman perambulating listlessly about this unknown land, and to him I addressed a simple interrogation, for the purpose of enlightening myself, and to ascertain his acquirements in topography and martyrology. I soon found out that I might almost as well have questioned a New Zealander on both topics. The expositors and agents for the diffusion of useful knowledge, had not yet reached this poor fellow, and he was as obtuse upon the subject as a Chinese mandarin would be upon the corn-laws, or a Hottentot upon political economy.

Whilst I was thus completely baffled and confounded by this unlooked for and perplexing dilemma, illumination was at hand. Another policeman joined us in the midst of this rare conflict of doubts and difficulties. He quickly enlightened us in the premises by affirming that we were at that moment standing upon the very spot which I had so ardently wished to identify. This latter individual—this member of the London police—proved to be quite an intelligent man, and seemed very familiar with this portion of his division, or beat. He was born in London, whilst his untutored coadjutor, it appeared, was a native of Lancashire, and had been but a short time in the city, which might, perhaps, excuse his want of knowledge of topography, but not his ignorance concerning the Martyrs, as his better informed brother flatly told him.

A few days only had elapsed after my adventure at Smithfield, already recounted, when I was passing over the same spot in company with a friend, to whom I related the trivial incidents of that night. By way of compensating me for the want of any memorial of interest upon the spot, my friend proposed taking me to see an old gentleman who would supply this deficiency, as he possessed some very curious testimonials of the Martyrs. We accordingly set out for his residence.

The reader must now accompany me, in imagination, to a very retired and quiet spot in London. There are such places even in this life-heaving metropolis, where the clamor and din of the noisy world around seems shut out, and never intrudes—where the flowers and shrubbery of snug little enclosures entitle sundry nooks about this huge Babel, to the title of squares. In one of these pleasant retreats dwells an equally pleasant, and I may add, delightful old gentleman—a study and a picture for the painter and the philanthropist. Fancy a most benevolent, mild, and venerable looking patriarch, seated in his quiet study. Should any one wish to see "that peace of mind which passeth all understanding" displayed in the human countenance, let him look upon the calm features and silvery hair of that old man. The windows of his snug *sanctum* look out upon a pretty little garden, shut in somewhat by neighboring houses and walls, which appear to be contemporary with the men who flourished during the times and contentions of the white and red rose. The vista, however, terminates with the Gothic towers of a venerable church. The sound of the chiming bells in that crumbling belfry, the old gentleman says he would not miss hearing for the world, as he affirms they brought good luck to him in his youthful days, as did Bow-bells to the famous Whittington, of cat and civic memory and notoriety. As a testimony, therefore, of his remembrance of them, he informed me that it was his intention to bequeath a certain sum of money to the bell-ringers as a token of his regard for this ancient custom, as well as the good they were the means of doing for him. But this is digressing.

The apartment to which I wish to conduct the reader is fitted up with the utmost art and beauty, and its contents of books, paintings, curiosities, and other objects of taste and virtú almost invaluable. It was no single hour's labor to examine such a mass of historical, antiquarian, and miscellaneous gatherings; many were presents and tokens of esteem from friends, but the bulk had cost their owner quite a fortune to accumulate. I must confine myself, however, to the Martyrological department, or mementos.

Amongst the books was a most antique looking tome. It was Fox's "Acts and Monuments," otherwise called the "Book of Martyrs," a veritable copy once chained to the reading desk of a parish church in London, by order of Queen Elizabeth. It was then a customary appendage, all over the land, to cathedral and hall. The old gentleman prides himself greatly upon the possession of this rare and valuable copy of the Martyrology, and is wont to attribute manifold evils to the removal of this ancient church tome, and maintains that looking into its pages was a sure antidote against heresy and schism.

Another curious relic was an inkstand, made from a piece of wood dug up from the spot where the martyrs were burnt at Smithfield. It was a modicum of the transverse joist to which the upright stake was formerly affixed, and having been imbedded in the earth, had thus lain there for many years, until an excavation upon the spot had brought it to light. Our venerable host assured me he liked to look upon these mementos, as they served to remind him of past history, and the glorious triumph of truth over bigotry and fiendish cruelty.

But perhaps the most attractive objects in the room were a number of beautiful and highly finished paintings. These were a series of pictures illustrative of some of the most striking scenes in the ecclesiastical history of England. Here was depicted in glowing colors "THE CITATION OF WICKLIFFE AT ST. PAUL'S," "THE MARTYRS IN PRISON,"[*] and other kindred subjects.

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(*To be continued.*)

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[*] A picture of the same class, painted by J. K. Herbert, of London, has been engraved; but as the eye of the reader may not have chanced seeing it, the following lines from an English journal, will convey the subject to his mind, and recall a very memorable historical incident in the lives of men—whom Strype calls "*pillars of the Church*"—to memory. The painting represents Latimer, Cranmer, Ridley, and Bradford, when confined in the Tower together, in November, 1553.

ODE TO

THE MARTYRS IN PRISON.

Within the old Tower's[*] iron doors
No frowning jailer waits;
The painter's art hath here unbarr'd
Its everlasting gates;
And thou, O gazer, standest now
Where, in their prison cell,
As in some chamber of the past,
The ancient MARTYRS dwell.

Four men of GOD—while that drear place
Half shrouds the form of light—
Doth not their holy presence there
Still seem to keep it bright?
And lustre crown each pious brow
With glory mid the gloom,
And faith undimm'd, that even now
Shines upward from the tomb?

The thunderbolt of tyranny
Drops powerless to-day,
And all its fetters seem to burst
When those old MARTYRS pray.
The dungeon whence they heavenward look
To their eternal goal,
Hath suddenly become to them
A mansion of the soul.

One reverend venerable man
Kneels by the "Saviour's-word!"
And from its page of truth invokes
The Spirit of their LORD,
Whose blest communions on the heart
Pour Mercy's holiest flood,
And symbolize in sacred forms
The "body" and the "blood!"[†]

And lo! while listen all absorbed,
Devotion in their eyes,
The mantle of immortal truth
Fall on them from the skies;
Conviction strengthens in the soul,
And lingering doubt departs,
And Popish superstitions fade
Forever from their hearts.

All in a moment—all alike
The true faith treasure now,
The kneeler's fervid face it fills,
It shines on Ridley's brow;
Cranmer hath closed the book, as though
Belief could claim no more,
And Bradford ponders o'er the truth
His pen had mark'd before!

Enough! as from a broken spell,
Each soul now heavenward springs;
And Inspiration bears it on
Upon its soaring wings!
Rapture hath rush'd upon the heart
And lighted up the eye,
And fill'd the MARTYRS' dungeon with
The brightness of the sky!

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[*] The Tower of London.

[†] Latimer is represented kneeling, and is supposed to have just read the passage, 1 Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of CHRIST? The bread which we break, is it not the communion of the body of CHRIST?" Cranmer has shut his book, and by the action of his hands, points to the irresistible proof contained in that verse, in which Ridley joins, while Bradford seems to have recorded it with his pen wrapt in solemn thought.

For the Churchman.

APOSTOLIC ORIGIN OF EPISCOPACY.

Mr. Editor,—Dr. Asahel Grant, a non-Episcopalian, in producing, in his work on the Nestorians, evidence of the early establishment of the Gospel in Persia, quotes, with obvious approbation and adoption, the following declaration of Assemanus, in his Biblioth. Orientalis: "It seems sufficiently demonstrated that Christians, laymen, deacons, priests, and bishops, have always been in Persia, from the apostolic times, and forward in an uninterrupted succession."[*]

Now, I would take the liberty of respectfully asking Dr. Grant, and such of his Presbyterian brethren as may think him of authority, whether they suppose that there was more than one constitution of the Church in "the apostolic times." If not, had not all other branches of the Catholic Church in those times, besides their laymen, their "deacons, priests, and bishops?" If so, was not this the order of things left by CHRIST to His Church? If so, is it not divine? In other words, is not the *jus divinum* of Episcopacy "sufficiently demonstrated" for every candidly inquiring mind?

MAGNA EST VERITAS.

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[*] Grant's Nestorians, pp. 260, 1.

For the Churchman.

PASSION WEEK IN A RURAL PARISH.

It chanced to me to spend last Passion Week in a country town, where the services of the Church were duly celebrated. I was deeply affected by the religious quiet of the place, which pervaded the whole week, and almost cheated one into the belief that there at least *all* "continued steadfastly in the apostles' doctrine and fellowship," and kept the Paschal season, like Israel of old, with one consent. Nor was I less moved by the heartiness and spirit of the frequent services celebrated in that venerable house of prayer, beneath whose shade repose in hope the bodies of departed saints, who, living, had maintained in it communion with all saints. But one incident above all, impressed my mind and stirred my heart within me. On two successive days I saw *nine* adult members of *one household* "made members of CHRIST" in holy baptism; and on Good Friday these same, with *seven* more (twenty in all) of that same household, renewed their vows, and sought "the gift of the Holy Ghost," in the apostolic rite of confirmation; and then again, on Easter Day, with others of that family previously confirmed, they fed by faith upon the Saviour's Body and Blood in the Holy Eucharist. Never before had I witnessed such a sight; the fact stands by itself in my experience, and I fear I might challenge your readers to produce its parallel.

But where is this peculiar household, you will ask, and how has such a singular result been brought about? This peculiar household is that of ST. MARY'S HALL, BURLINGTON, New Jersey; at once a *Christian school*, of the highest order, and a *Christian family*, cared for and superintended with a parental tenderness, and a fidelity to its highest interests, that put to shame the unfaithfulness of the many parents, who through sloth or worldliness betray their solemn trust! Ponder the strange fact,—nine brought into covenant with CHRIST, (none remaining out of it,) whom parental negligence had suffered to grow up without being washed in "the laver of regeneration;" and twenty confirmed! How few parents in the same degree successful with their own children!

In some quarters this would be set down as a remarkable case under the head of "revivals." There is that in it, however, which exempts it from such classification; and this is the point, to which I am, in this article, to call attention. *This striking result has been brought about*, without any artificial stimulus, *by the daily, diligent, faithful use of the Church system of education and edification*. The religious character of the pupils of St. Mary's Hall has been drawn out and developed, and they have been gradually "built" (not suddenly lifted up) "upon the foundation of apostles and prophets, JESUS CHRIST Himself being the chief corner stones,"—by constant teaching in the word of GOD and the Catechism of the Church, made lively and effectual by divine grace vouchsafed to the daily use, morning and evening, of the Church's Common Prayers.

This single fact is worth a thousand arguments in answer to the too prevalent opinion, that the use of the Daily Service tends to coldness and formality. For there was there no careless following of others' guidance or dictation. The glistening eyes and listening ears of all, during the services I partook of in the chapel of the school, gave sure token of deep and genuine feeling; and I know not where one could have found, *early* on Easter Monday, while many others were still asleep, so wakeful a company to attend the speaker, while he led them, (in an exposition of the second morning lesson,) with "Mary Magdalene and the other Mary," to the vacant sepulchre where their LORD had lain.

But I had almost forgotten that a newspaper must have more paragraphs than one; in fact, my subject has quite run away with me. I wish, Mr. Editor, it may serve some of your readers in like manner, and run so far with them, that they may leave out of sight and out of mind their unfounded prejudices against Church schools and Church services.

VIATOR EBORACENSIS.

For the Churchman.

THE ADVERTISEMENT OF "DELINQUENT" CHURCHES.

Mr. Editor,—The recent publication, by the Education and Missionary Society, of the names of such churches as have not complied with the *recommendation* of the last Convention of the diocese, *advising* an extra collection in aid of the Society, and the proceedings of the rector and vestry of St. Mark's Church in this city in consequence of that publication, is a matter which does not concern that church alone, but is interesting to all the parishes.

Believing, as I do, that the attitude taken by the rector and vestry is entirely proper, and that the publication by the Society is condemned by its own previous declarations, and by every rule of propriety, I sincerely rejoice that the reproof has come from the source whence it proceeds. Principles, however undeniable, frequently fail to command assent, when asserted by the selfish, the dependent, or the powerless. The pecuniary condition of St. Mark's, her standing in the diocese, and the liberality which has distinguished her congregation and vestry, from the time when the present rector assumed his charge, exempt her from every imputation of parsimony, ensure respect to her course, and commend it to imitation.

What are the facts of the case? Without entering upon the whole history of the Society which has assumed a denunciatory power against those parishes that it proclaims to be "*delinquent*," because in the exercise of the discretion clearly belonging to them, they have not thought it advisable to add to their annual collection in favor of the Society, the special collection which the Convention at the last hour of its session, and when many of its members had retired, *recommended*, without *requiring*; we will go back so far only as is necessary for a correct understanding of the matter in controversy. By the 15th Canon of the Church, annual collections are directed, which it was believed and is still believed, if duly made, would prove sufficient to meet all the wants of the Society. When neglected, the omission becomes a proper subject for an application to the recognized authority, for interference. In the summer of 1840, the Society found itself largely in arrear, and made a sudden call upon parishes which had already given the prescribed collection, for an extra collection to supply the deficiency which had in fact arisen from the default of other parishes to comply with the requisitions of the 15th Canon. The call was promptly answered by many of the churches in this city, and among them, as appears in the appendix to the proceedings of that year, by St. Mark's Church, which contributed by this second collection nearly one tenth part of the deficiency. Such extraordinary collections are, in principle and practice, of doubtful propriety. Without adverting to other objections, they manifestly serve to encourage inattention to the ordinary collections for the same objects, in parishes reluctant to make them, and cast the whole of what ought to be a common burden, upon the more prompt and liberal. The wants of the Society, too, are not the only ones which demand the patronage of the laity; and if too frequent calls are made upon them in her behalf, a comparative inability results to aid other purposes not less strongly claiming their liberality. The Society seem *formerly* not to have been insensible to the impropriety of these extraordinary appeals. At the Convention of the diocese, held in this city in October, 1840, they make the following observations in their memorial presented at that meeting, which took place soon after the special collection we have alluded to was made.

After ascribing the disappointments of the Society to the omission of the collections required by the 15th Canon, and stating that the deficiency of that year, which had then recently been met by an extraordinary effort, resulted from similar remissness, the memorial proceeds:

"The Society has vainly endeavored to devise a remedy for an evil so severely felt. It seemed to be *wrong*, both in *principle* and *policy*, to rely upon extraordinary, and as they have well been termed, *spasmodic* efforts, to relieve the pressure which has called them forth, as being inconsistent with that equable Christian action which *alone* is healthful and permanently effective, and as *sure to fail in their influence from frequent repetition*."

In another part of the same memorial, the Society, after suggesting a new scheme as to the *annual* collections, say:

"But in reference to this, as to any other plans they might devise, they felt all legislation on their part to be vain, *from the want of coercive power to carry it into effect*."

From these extracts it will be seen, that the policy and propriety of making *spasmodic* efforts in favor of the Society, were distinctly questioned by themselves, and that all right of *coercion* on their part was disclaimed. New lights appear, however, to have since broken upon their vision. Not only is it *now* the duty of the parishes to come to their relief upon every call, in season and out of season, but if the boon be omitted, the power is arrogated to enforce compliance, by holding up the "delinquents" to public censure. Like most assumed authority, it has even overstepped the limits of its pretended jurisdiction; and with the blindness inseparable at least from ITS JUSTICE, it has confounded many of the innocent with the crowd of the guilty.

And where, we ask, is this power of coercive censure to end? If the Education and Missionary Society possess it, why not every other society connected with the Church, or participating of its charities? Does it belong to the Theological Seminary, the Tract Society, the Common Prayer Book Society, the Foreign Missionary Society, the Society for City Missions, and all the others? We believe that they advance no such claim. But they may as rightfully assert it as the Education and Missionary Society. If it, in fact, attaches to them *all*, the clergy and the laity are subject to a dominion little dreamed of hitherto by either, and hostile to the principles and practice of the Church. Instead of owing compliance only to the mild, parental, rational, and wholesome authority which we all acknowledge, we are exposed to the thunders of a dozen little *Vaticans*.

The Education and Missionary Society was the subject of much action in the Convention of 1840, and among other measures adopted, was the appointment of a Committee to take into consideration the missionary operations of the diocese, and report thereon at the next Convention. This Committee, consisting of the Rev. Dr. Alonzo Potter, the Rev. Mr. Van Kleeck, and the Rev. Wm. L. Johnson, of the clergy, and Messrs. W. H. Harison, and Gulian C. Verplanck, of the laity, made accordingly their report in 1841, which was not calculated to spur on the congregations to extraordinary donations, nor to sanction the self-sufficiency in which the Society has indulged.

We make a few extracts:

After adverting to the obligation imposed by the 15th Canon, the Committee say:

"It is much to be regretted, that after this solemn action of the Convention, pledging the aid of the churches in the diocese to the Society, it should have been reduced *three* times in the course of *nine* years, to the humiliating necessity of appearing before the public as greatly in debt to its Treasurer, and of resorting to those *extraordinary* appeals to commiseration which are rarely received with favor, and can never be *repeated* with safety."

The Committee assert as a principle which they regard nearly as self-evident, "That real Christian benevolence is not to be elicited by the mere *authority of law*."

Again:

"Thus far your Committee have confined themselves to such recommendations as can be entertained by this Convention without conference with the managers of the Education and Missionary Society, and as will be likely, if followed out, to develope and increase the liberality of our congregations. They cannot, however, close their report without suggesting, that in order to command that steady and zealous support on the part of the churches, and throughout the diocese, which they desire, the managers of this Society will probably find it necessary, at no distant day, to *reorganize the missionary system of the diocese*. There is a growing, and as your Committee believe, a well-founded conviction, that it is not expedient to continue missionary allowances to the same station for so long a period as is now customary. The missionary laborers of the Church, whether within or without the diocese, contemplate the *extension* of its borders and usefulness by planting new congregations at important points not yet occupied, and which in this active age are constantly starting up to claim attention. Congregations once established, and supplied with a house of worship, ought to be *self-supporting*—and if the resources of one are not adequate to this end, two or more ought to be united to form a cure. It is stated to your Committee, on responsible authority, that *but one congregation in this diocese ever voluntarily relinquished the missionary stipend when once it had been allowed*."

To the report of this Committee, several resolutions were appended, of which two were adopted by the meeting, one of them proposing that the annual collections should be made at an early period of the year. Resolutions were also subsequently passed on the report of the Standing Committee on the Education and Missionary Society, urging the attention of the ministry to these *annual* collections, but going no farther. At the very close of the session, and when many of the members of the Convention had retired, a vote was passed recommending an extraordinary collection by the churches in aid of the Society, to be made within one month. This proceeding was not intended to be minatory by the Convention itself, and it certainly was not designed to clothe the Society with denunciatory powers. It was merely *advisory*, to be acted upon or not, as the rectors of the parishes should deem it their duty, in reference not only to the *policy* or *propriety of these repeated calls*, but also to former gifts, and to other objects demanding charitable assistance.

The Convention had at their meeting recommended donations to aged and infirm clergymen to be made by the parishes. Some parishes considered this recommendation as worthy of their *first* attention. St. Mark's Church, which the preceding year gave an extraordinary donation to the Education and Missionary Society, soothing its *spasm* of that time, had but about two weeks before the session of the Convention, contributed at the annual collection, a donation that might be deemed very generous, considering the state of the times, which found in penury and destitution very many families who had before been *able*, as well as disposed, to indulge in liberality. The situation in which our country is placed, producing as it has, a wide-spread ruin whose effects are felt at almost every hearth, does not seem to warrant *extraordinary* calls for benevolences, nor to sanction public censures for their omission. Such censures are doubly unjust and ungrateful, when they are hurled, as in the instance we are commenting upon, where the power to employ them is usurped, and their objects are generous benefactors. The denomination of *extraordinary*, too, seems to be inapplicable to the collections which the Society is disposed to enforce, when they cease to be merely occasional, and are claimed in consecutive years.

But the Society, departing entirely from the views of the Convention, and from their own declared sense of propriety and policy, have chosen to stigmatize the churches that exercised the discretion as to their charities they have an undoubted right to use, by publishing them as censurable for a dereliction of duty. In this, the sequel may perhaps show that they have committed a blunder as well as a wrong. Still more exceptionable is their conduct, if they have prompted the communication that appeared in your paper, addressed to the Reverend Doctor Anthon, under the signature of "*A Brother Rector*." It is hardly to be credited that they have warranted the personalities which that writer has indulged in; although his familiar references to their books, would seem to imply their connivance. It is for them to disclaim so discreditable a procedure. No one can believe but that the signature is *assumed*, who attributes to the rector of a church the pure and honorable qualities which he ought to possess. Dr. Anthon has done no more than the protection of his congregation demanded from him; and we pity the conscience of any rector, who, insensible to his obligation to shield from unmerited attack the flock committed to his charge, can skulk behind the covert of an anonymous signature, to assail a brother rector for the performance of this duty. That the libeller cannot be a minister of the Gospel, we do not hesitate to aver. He must be some person of great inexperience, and of imperfect notions of right, whose presumption has prompted him to cast his puny shaft towards an object beyond his reach.

A LAYMAN.

A WORD OF ADVICE.

To the Editor of the Churchman.

Dear Sir,—The tone of a letter which has lately appeared in your columns under the signature of "A Brother Rector," has surprised and mortified many of your readers. Your correspondent, in thus covertly stepping out of his place to lecture a "beloved brother" and "dear friend," has been drawn into that common sin which makes religious controversy such a bitter and disgraceful warfare amongst the professed followers of the Prince of Peace. It does seem hardly credible, that any one in the least degree acquainted with the history of St. Mark's parish for the last five years, or who had given even a cursory glance at the late proceedings of its rector and vestry, could have extracted from them as "legitimate conclusions," "the false and blighting principle"—"the abominable doctrine and execrable selfishness" which have filled your anonymous correspondent with such "heartfelt regret." When, however, an individual permits himself to be betrayed into such personalities and temper, the interests of Christian truth and the credit of his own character are rarely, if ever, promoted by them. My pastor, I am glad to find, has not seen fit to notice his assailant. I trust he has not found it very difficult to meet this secret thrust in the spirit of one who has vowed "to maintain and set forwards, as much as lieth in him, quietness, peace, and love, among all Christian people." (Ordination Office.) And in avoiding a strife where the pride and passions of poor human nature are so apt to combat under the banner of zeal for the Gospel, he has acted wisely, and after the example of the Master, "who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself to Him that judgeth righteously."

To conclude, my dear Sir, with a word of advice to the person who signs himself "A Brother Rector." It is a word from one who never stretches "the line of verbosity beyond the staple of his argument." "The best and safest way for you, therefore, my dear brother, is, to call your deed past to a new reckoning, to re-examine the cause you have taken in hand, and to try it even point by point, argument by argument, with all the diligent exactness you can, to lay aside the gall of that bitterness wherein your mind has hitherto over-abounded, and with meekness to search the truth. If truth do anywhere manifest itself, seek not to smother it with glozing delusion, acknowledge the greatness thereof, and think it your best victory, when the same doth prevail over you." And before in such dismembered sort you again address yourself to the prosecuting of this contention, ask yourself—Who made thee a judge of thy brethren? Who placed thee above them in authority as one whom the ancients termed usually an Arch-Presbyter?

A PARISHIONER OF OLD ST. MARK'S.

April 11.

For the Churchman.

EDUCATION AND MISSIONARY SOCIETY.

This Society's recent exhibition of its pecuniary situation, and the cause of it, in order that the missionaries might be apprized of the true source of the existing difficulties, has caused several misrepresentations to be published of its acts and doings, which induce me to trespass on your columns with a few remarks, which I trust will show that the Society has in no instance departed from its duty.

To meet the objections of all the writers, as far as in me lies, I beg to refer to the canons here named:

The 37th of the General Convention says, "Every minister shall be liable to presentment and trial for any crime, &c.—and for the violation of the Constitution *or Canons of this Church*, or *of the diocese to which he belongs*," &c.

Canon 25th, on Visitation of Bishops, makes it the duty of the ministry and vestry of every church to make provision for defraying the necessary expenses.

Canon 9 of 1838. "It shall be the duty of the several *Diocesan Conventions* to forward to the treasurer of this Convention, &c.—75 cents for each clergyman within said diocese.

By these extracts, I show that the Church, in its highest authority, compels a compliance with the canons of the diocese to which any minister belongs, and passes canons to compel the raising of money.

Canon 1st of the diocese of New York, passed in 1796, for the support of missions, says, "And the ministers of the Church are hereby *required* and *enjoined*, &c., in *each year*, to preach a sermon and *make a collection* in their respective congregations, for carrying this laudable plan into effect."

Canon 1st of 1821. Concerning the Missionary Fund—"But it shall nevertheless be *the duty of every minister* to preach a sermon and have a collection made, according to the said canon, if the amount of contribution raised in the other modes above specified should, in his judgment, render it proper."

Canon 15 of 1834. "It is *required of every congregation* in this diocese to make an *annual contribution* in aid of the education fund, and also an *annual collection* in aid of the missionary fund: the mode to be adopted, and measures to be taken, for obtaining such annual contributions, are to be left to the discretion of the rectors or ministers of the respective churches."

Thus, then, the Canons of 1796 and 1821, making *an annual* collection for missions imperative, were passed, the one 36 years, the other 11 years before the Education and Missionary Society had an existence. The Canon of 1834 was expressly relative to the operations of that Society.

In view of these facts, I am constrained to ask, whether our clergymen have been so ignorant of their rights and duties for upwards of 46 years, as not to have discovered before this day, that they have no power "to order collections to be made in their respective churches," as "Another Rector" implies in thanking his brother Anthon "for the good service he has done the Church, by bringing most distinctly to view the whole subject of *the power* of our Conventions to levy contributions on the congregations," &c.

Will "Another Rector" have the kindness to inform us when, and in what way, the over-zealous and rash act of the Education and Missionary Society has caused them, under a mistaken view of the interpretation of a canon, to *call upon any rector to order a collection?* Can he tell of a single instance in which they have ever done so since the formation of the Society? He cannot.

The Journal of the last Convention says, out of 154 churches and chapels, 48 have not contributed to the missionary fund; 69 have not contributed to the education fund; among the latter is St. Mark's Church in the Bowery, the whole collections from which for diocesan objects the past year, were only $45 to the diocesan fund, $107 80 to the missionary fund, in all 152 80!!!

In consequence of the defalcations, the Education and Missionary Society referred their deplorable case to the Convention, and a resolution said to have been unanimously passed, *recommended* an immediate special collection, in each of the churches of the diocese. Who passed that resolution? The clergymen themselves. Nearly six months after its passage, it became known that many of the delinquents under the canon had not contributed, and rising 60 under the voluntary resolution were deficient. The Society were unable to continue their appointments, and it became a matter of justice to themselves to make known to all concerned *the cause*. Now the head and front of their offending is, simply, that they did not suffer the whole of the clergy to remain under implied censure from their brethren the missionaries, by a mere assertion that 60 had not kept their faith: but by an honest exposure of the truth, let the anxious missionary know which of his brethren had deserted him in the hour of need. The Society could not honestly have pursued a contrary course.

If there are clergymen in our Church that can violate its canons, disregard their own voluntary promises, and leave their brethren less comfortably situated than themselves, to suffer because they cannot make it a matter of perfect convenience to *ask their congregations* yearly to contribute, I do not covet their enjoyment at the offertory: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of GOD in him?"

I trust and hope "Another Rector" is the only one to be found in our Church, that can recommend a violation of canons and resolutions. If he has not been "over-zealous, and I must say inconsiderate if not rash," he never would have done so, nor resorted to such far-fetched suggestions of what a Convention might in absurdity pass, the probability of which is less likely to be realized than the old adage, "*if* the sky falls we shall catch larks."

"Another Rector" is respectfully referred to the first report of the Education and Missionary Society; in it he will find a circular from its Committee of Arrangements, and another from the pen of Dr. Anthon, then corresponding Secretary, in the close of which he calls the object "*The cause of Christ and his Church.*" I have no comment to make on the manner in which such a cause has been supported.

To "A. M." I have but few words to say. The general spirit of his communication does credit to both his head and his heart; and I am convinced, on reflection, he will do more justice to the Education and Missionary Society than he has done. If he will refer to his Journals of Convention, he will find *reported* in them, as far back at least as 1827, churches delinquent to the Episcopal, Missionary, and Diocesan Fund, *by name* in detail, years before the Education and Missionary Society had a being. If he will look on some of the reports of the *Missionary Society* he will find similar detailed lists, none of which have I ever before heard censured. The Education and Missionary Society have not, therefore, "*in their late action, assumed a power which even the Convention has never determined itself to possess.*"

The managers of the Education and Missionary Society have no right to form any opinion as to discretion to be exercised by ministers; the canons speak of none—the resolution adopted by clergymen themselves names none—the Society has done nothing more than to state facts; they could not pay missionaries because clergymen had not complied with canons, nor with a resolution themselves had recommended,—the Journal of the Convention shows the defaulting churches under the canon; the Society published those under the resolution.

My own individual opinion I hazard, that there is not a church in the diocese of New York, having a clergyman able to attend to his duties, but the congregation *may be asked by the clergyman* annually, to contribute to each of our diocesan institutions. "*Ask*, and ye shall receive."

Clergymen living in the neighborhood of a bank, I would respectfully advise to obtain a draft from such bank on the city, on a letter sheet, as a much better and safer mode for remitting collections than keeping money two or three months waiting a private conveyance, and saving a single postage.

The few clergymen who made the special collection without reporting it as such, and were consequently in the list of delinquencies, I would respectfully suggest that the Treasurer had no right to infer their being *special*—nor ought his time to be taxed to look over his books for the previous acts of such clergymen, if he even was at liberty to draw inferences.

As many clergymen of other denominations are coming into our Church, it does appear to me important that the principal should be settled, and well understood, how far our canons have a binding force, or how far *individual consciences* are the sole law of the Church.

ANOTHER MANAGER.

For the Churchman.

ST. MARK'S PARISH.

Rev. and Dear Sir:

The proceedings of this parish and of its excellent rector, with regard to the Education and Missionary Society, as reported and commented on in your paper, have attracted my attention, and awakened my deep interest.

In your diocese I have no part or lot whatever. With Rev. Dr. Anthon I have not the pleasure of a personal acquaintance; and I only know him by and honor him for his far extended high character for consistency, piety and talent. But the question now mooted loses, in my mind, all *local* interest. To me it is a *great general principle*:—one which I have long thought should be steadily brought before the attention of the Church.

Where there is any power, there is a constant tendency in human nature to extend and pervert that power. Power extended beyond its original intention becomes tyrannical, and cannot fail to invade other rights and immunities. The Church, in her primitive purity, places all power over presbyters in the person of the bishops. If a presbyter sin, or if he neglect and break the canons, it is the bishop's duty to take cognizance of the matter, under the laws and canons therefore provided. But I perceive and I acknowledge no other spiritual power over me, as a presbyter of the Church. Were a brother presbyter to condemn me or interfere with me, I should treat him as an equal, and refer him at once to my bishop, as the only spiritual superior to whom I can account for my ministerial conduct. This, I believe, is generally acknowledged as a true principle.

But in some dioceses, as in the Church at large, societies have been organized, and Conventions have seen fit to lay a tax upon the churches, by a required annual contribution, for the support of said societies. A canon, to this effect, is passed. As a Churchman, I at once acknowledge that it is my solemn duty to obey the canon, and make the contribution. But should I neglect to do so, to whom am I accountable for my delinquency? Am I accountable to the *Society?* Most certainly not! For what is the Society? It is merely a body of presbyters and laymen; and I acknowledge not even a shadow of authority that these presbyters and laymen, either as individuals or as a corporation, possess over me. I spurn the idea that I am to be judged, condemned, or even accused by an irresponsible society of equals. To whom then am I accountable? Solely to my bishop. I have broken a canon; I have committed an ecclesiastical offence; the bishop is directed how to act in such a case; and it is his duty, and his duty *alone*, to take cognizance of it; and my duty alone to obey *him*. I would say to the society, "present me, if you please, to the bishop for trial: but think not that for a moment I will bow to *your* authority." Were any society of my diocese, therefore, to publish my name in such a case, or in other words, to hold me up before the public as a breaker of the canons, I should consider it as an unjustifiable extension of power, and resent it accordingly; but were my bishop to rebuke me for it, I should patiently abide the rebuke, and for the future repent of my fault.

Here then, in my mind, lies the error of the society in question. They have invaded the rights of the Episcopate; they have assumed a power which does not belong to them, and which becomes tyrannical; a power which results in nothing less than publicly condemning a high standing presbyter as a "*breaker of canons*"—a condemnation which, to a consistent Churchman, would be sufficiently severe from the lips of his own bishop. Should the case merely be one of neglecting a *resolution of Convention*, (and I do not clearly ascertain which it is,) it becomes still worse; and the assumption of the society still greater.

And it is, from what I conceive, a growing tendency in such societies—(societies which I can hardly look upon otherwise than as excrescences on the Church)—to invade the right of the clergy, that I am thus induced to notice the matter. As a presbyter and rector I feel that I have a personal interest at stake; for if the principle be allowed in one diocese, why may it not extend to another. If it be permitted in diocesan societies, how shall we check the still greater danger in the societies of the Church at large?

Shall Dr. Vaughan and Mr. Carder become the bishops of all the clergy in the country; insist on contributions to the Board; and publish with implied detraction the name of delinquents? And yet admit the principle; make but a small change in the constitution of the Board, and I see not how such a strange result could be avoided. Sir, for this reason, and fearing still greater evils in this small seed plot, I am induced, thus hurriedly to trouble you for a place in your columns. Sincerely do I admire Dr. Anthon's conduct in the case, and I trust that he may maintain firmly and truly—as no one knows better how, in spite of the eloquent reproaches of a "Brother Rector"—the ground which he has taken.

A RECTOR OF ANOTHER DIOCESE.

For the Churchman.

TO "ANOTHER RECTOR."

Sir,—Your communication to the Churchman of last week, is so extraordinary in its character, and so pernicious in its tendency, that I will not give sleep to my eyes, until I have endeavored to exhibit its true bearing, and thus to hold up its teaching to the abhorrence of every sound heart in the Church. I will not dwell upon the high impropriety of your drawing upon your imagination for the pretended fact under cover of which you proceed to advance your strange and startling views of Church authority. It is enough if I draw attention to the circumstance, that while your object, as deliberately professed, is to tender your thanks to the rector and vestry of St. Mark's Parish, for the good service they have done the Church "by bringing most distinctly to view the whole subject of the power of our Conventions to levy contributions on the congregations"—in actual truth, the rector and vestry of St. Mark's have done no such thing,—they have assumed no such ground,—they have not said one word as to the power of the Convention—the suggestion is entirely a conceit of your own;—and your assertion that a "Brother Rector" sought to change the issue, is equally disingenuous and equally without the shadow of truth. But how cowardly is it thus to throw out the most dangerous opinions under the cover of another man's mantle! In the name of all that is honest, if you are bent upon *breaking up the unity and order of the Church, undermining her authority, enfeebling her discipline, and bringing her bishops and her councils into contempt,* move to your object in the light of day, and with an open brow; but do not, for the credit of the profession to which you belong, seek to escape responsibility while thus throwing your poison into the fountains of life, by creeping slily in the shadow of other and loftier soldiers of the cross!

The abominable conclusion to which you would persuade the ministers of our apostolic Church, is nothing less than that all her power is "advisory"—that her whole code of rubrics and canons is a mere matter for the exercise of individual discretion—that all questions of obedience to her authority are to be determined by the licentiousness of private caprice,—that her liturgy and all her restraining sanctions may be trampled upon with the most absolute impunity, according to any crude and conceited notions of expediency which may chance to rule supremely over unscrupulous consciences! Can any thing, I ask, be more revolting and abhorrent to every sentiment which the training our holy Church is calculated to inspire?

Sir, I find it difficult to believe, that any man, actually filling the responsible station of a rector, could under any possibility or any concealment have sought to give currency to such revolutionary and destructive doctrine as this! The Church, in her laws, may indeed *advise*—but it is only such advice as the executioner gives to the culprit—and which I will extend to you—"Be careful how you bring your head within the reach of my axe, for remember that its stroke *is death!*"

As to the case you suppose, of the Church undertaking to regulate the salaries of her ministers, I answer unhesitatingly, that whenever in her wisdom she shall see fit to control their private fortunes in any way, it will be the duty of her ministers to submit without a murmur. For my present purpose it is enough to say that she has not attempted any such control, although in your lack of reverence, you have declared her guilty of an *equal absurdity*. Now, Sir, as nothing is easier than for an active imagination to conjure up any conceivable absurdity—let me in turn suppose a case—not of absurdity in the action of the high council of the Church, but in that where it is of far more probable occurrence—individual profession and practice. To render my supposition the more striking, I must select a conspicuous example. I will pray you to bring before your mind's eye the distinguished rector of St. John's Church, Brooklyn—I mean no offence in this. You have been pleased to hold up the rector of a city parish "for example," and for the same end I only extend my view to the eastern shore of the river. I go on then to say, that the fervid zeal of that worthy Brooklyn rector to extend the Church in the full plenitude of her power, is well known to lead him to the outer verge of reverence for her more antiquated usages. He asks not for laws—he seeks not for advice uttered in solemn council assembled: the mere *practice* in dark and bygone days—the mere *example* of Mother Church in trifles light as air, is sufficient to touch his pious sensibilities, and secure his dutiful conformity. Now let us suppose this very rector to be sitting on a cloudless day at the entrance of his princely mansion, with his clustering lots smiling in their hues of gold around him, and while his many tenants press in, with their quarter dues—the Bishop of the Diocese of New York is seen to advance with a paper in his hand, which he begs leave to present to his much and ever submissive presbyter, as designed to draw attention to the melancholy and humbling fact, that the Church had failed in her most solemn pledges of support to her laborious Missionaries—that their little children cried in vain for bread—that disgrace and feebleness were threatening the Church of his love—and that all of this was only because St. John's Parish, Brooklyn, together with other parishes, had not only failed to comply with the solemn agreement made by the clergy themselves in Convention assembled, that they would each one make a special collection to remedy the evils of last year's neglect, but they had not even obeyed the positive canon as to the collections for the current year! Now let us suppose the rev. rector to reply in language like this:—"Bishop, I don't relish your holding me up as a delinquent, only because I don't obey canons. I must 'resist your over zealous, and I must say, inconsiderate, if not rash act.' What if I have not made the collections—the laws of the Church were never made to govern *me* further than I choose to obey. I grant you, that when applied to *Low Churchmen*, they *require and command*, as they ought to do; but they only *advise me*—and I don't think it expedient to *be advised* any longer—because, to tell you the truth, I have my secret fears if I should make a collection, it may interfere with what the people would otherwise give for *the support of their own minister!*"

Proh Pudor! What think you would be the feelings of the bishop and the whole body of the Church throughout the length and breadth of the land, at such an unblushing exhibition of heartless and *absurd* inconsistency between loud sounding profession and simple practice?

This is indeed but the painting of imagination—but if there should be one solitary rector, amid the whole number of wincing delinquents whom the delineation may serve in any wise to body forth,—I am quite sure that he will very soon be discovered engaged, under the leading of conscience, in writing his own name beneath the picture.

I am, Sir, &c. HORSLEY.

For the Churchman.

Mr. Editor,—I had hoped, when I opened the Churchman of the 9th, and found that the rector of St. Mark's had deemed it advisable to withhold a reply to the communications of the previous week, touching the "special collection" recommended by the last Convention, that at least we should have been spared the mortification of seeing a communication from "Another Rector" *sustaining* so deliberately the unfortunate, and what I presume all will denominate, the indiscreet and hasty communication from the rector and vestry of St. Mark's.

Did "Another Rector" remember that he was a member of the Convention, which passed so unanimously the resolution for the special collection? Why did he not tell the Convention that he would not be bound by any resolution that body might see fit to pass, and that none need be bound by them, in order that he might be duly appreciated and applauded for his high and dignified spirit? Or rather, why did he not perform his duty at the opening of the Convention, and inform the members of that body for what purpose they had met, and that it remained for him to explain the true object of their assembling together? Why not have told them, that the Convention might say and do what it would, the members thereof might act their own pleasure in regard to it? Did he think that they came together simply to hear the bishop's address and the reports of the several parishes; and not to devise the best means of extending the Church of the Redeemer? Did he think that so many devoted servants of the Church would have travelled so far for such a purpose? or rather, did he even take the trouble to think on the subject at all? How any professing Christian could be so unmindful of the high calling of the delegates and members of so august and solemn a body, is wonderful; but that an ambassador of HIM who went about doing good, should be of the number, is alarming in the extreme. How can it be expected that laymen will feel and act, when they have such examples set them?

I am unwilling to think that such feelings and views obtain to any extent among the clergy, and only regret that he did not see fit to follow the manly example of the rector of St. Mark's, and sign his real name to the communication, in order that the stigma which is so justly applied to him, might not by suspicion fall on those truly devoted servants of the Church in the city, who have at all times felt and discharged their duties, and the obligations imposed on them by the Convention. Happily for the cause of the Church, such examples are rare.

He should also have borne in mind that the Education and Missionary Society is under the care of the Convention, and that he is censuring not only the bishop, who saw fit to plead for its better support, but himself also, with every other member of the Convention, for passing such a resolution; but I forget that whilst with the mouth he voted for it, mentally he did not think himself or any member of the Convention bound by it. Did he remember that the self-denying missionaries were present, whose meagre stipend it was intended to assure them of, in order that their families might not be thrown upon the charity of the more favored in worldly goods? and that with this assurance, they returned home, casting off all anxiety for their at all times scanty allowance, because the followers and ambassadors of Him who went about relieving the necessities of those who trusted in Him, had unanimously pledged themselves to provide for them—and then, with renewed confidence in the providential care of Him to whose cause they were devoted, they seated themselves around their scanty board, or unitedly knelt in prayer—thanked GOD, and took courage.

But behold the change! their brethren have been false to them, and in deep affliction and suffering they are compelled to look elsewhere for the means of sustaining their famishing families.

Oh that we may for the future see that the plighted faith of the Convention may be scrupulously observed, and that a true and abiding sense of their solemn trust may be found in the hearts of the members of our Conventions!

W. H. T.

For the Churchman.

Mr. Editor,—Mr. E. C. Delavan's letter in your paper of the 9th inst. is tinctured with the same spirit of dogmatism as all his writings on the subject, as it appears to me. One would almost be inclined to set him down as a politician of the "expediency" school. His argument is in substance this, on Temperance matters:—"If ten glasses of wine will intoxicate a man, he is a *tenth part drunk when* he drinks *one glass:*" this *reductio ad absurdum*, he introduces into our religion, and see the handle it gives to scepticism and infidelity! "What!" say they; "do your boasted Christians go to Church to get liquor?" "Yes," answers Mr. Delavan, "certainly they do, notwithstanding all I can say or write."

I much fear that Mr. Delavan is among that class of bigots, who would sacrifice the best interests of mankind to attain a certain end: in treating of temperance, he has become intemperate on a particular point. Let Mr. Delavan stick to his last, preach temperance to lawyers and laymen, and leave religion alone: he has much need of the advice given of old—

"Be temperate in all things."

Zeal is always praiseworthy, but fanaticism is injurious.

Yours respectfully,

April 11, 1842. ROBERT COURT.

THE CHURCHMAN.

SATURDAY, APRIL 16, 1842.

FOREIGN MISSIONS—THE GREEK CHURCH.

We have always hoped that our missions abroad might be followed by a beneficial reaction on the state of the Church at home; and that in regard to the Greek Church in particular, in proportion as we were made the means of exciting the Greek bishops to "spiritual life," they would be equally instrumental in replenishing our minds with neglected or forgotten spiritual knowledge; or at least convince us that we had in some matters charged them with error on insufficient grounds.

This hope has been strengthened of late by the letters of our excellent missionary, Mr. Southgate; in one of which, he says: "So far as my own knowledge yet goes, I can perceive nothing in the Eastern Churches to which I could make exception, if their whole form of worship and rites were imbued with a spiritual life."

Having quoted this passage, which appeared in the Spirit of Missions, the Episcopal Recorder adds:

> "In the December No. of the same periodical, the same missionary, urged on by the same passion for fraternization, was incautiously led—which we noticed with remonstrance in our columns at the time—to represent the Monophysite heresy, which blends the human and divine nature of CHRIST into one *person*, and asserts the procession of the Holy Ghost to be *from the Father only*—a dogma in direct opposition to the Nicene Creed, to be a matter of very trifling importance, and in no degree standing in the way of union with those churches that held this error."

We did not read the article in the Recorder to which allusion is here made; but when, as in the above paragraph, we find the Greek Church apparently charged with countenancing the Monophysite heresy, and find that heresy described in terms which closely assimilate it to the Catholic doctrine of the union of the human and divine natures of our LORD in one person, we are more than ever confirmed in the belief that the reflex influence of our Greek mission at home will prove quite as salutary as its direct operation abroad.

Having quoted a passage in which Mr. Southgate expresses (very correctly as it seems to us) the belief that a union between our own Church and the Greek would involve no sacrifice of principle, the Recorder proceeds:

> "Mr. S—— illustrates this by images, observing that 'the ignorant Greeks pay the same worship to them which they render to GOD, but that the standards of the Greek Church draw a distinction between the two kinds of worship.' Our readers, from the communication of C. W. A., will be prepared to place a proper estimate upon this distinction."

We have not read the letter of Mr. Southgate except as it appears in the London Ecclesiastical Gazette, where the passage referred to does not occur; and are therefore unable to say whether Mr. S. has or has not spoken of image-worship as prevailing in the Greek Church. We have read, however, the communication of the Recorder's correspondent, "C. W. A.," and find that although the Greek Christians are, to *his* seeming, more stupidly idolatrous than the Romanists in Italy or even the heathen, yet he does not charge them with the worship of images, in the ordinary acceptation of the term in its connection with religious service. He describes at large their use of pictures, and quotes one passage in which the bishop promises, at his consecration, to give relative worship to the "images" of CHRIST, the Virgin, and the Saints; but the whole tenor of his article shows that the word which he renders "images" would convey to our minds a more correct impression of the usage of the Greek Church if it were rendered "pictures." The confusion of the two words tends to keep out of sight the fact that the Greek Church differs from the Roman not only in disallowing images of GOD, but also in disallowing the use of graven, carved or molten images of CHRIST or the saints, made of gold, silver, wood or stone, thinking that they savor of heathenish superstition.

After the above remarks of the Recorder in regard to the Monophysite heresy, one is not surprised to find the following extract from the Liturgy of the Greek Church cited as a proof of its "rejection of the righteousness of CHRIST as the only ground of salvation." The Presbyterian would perhaps suggest that we should take the beam from our own eye before we attempt to take out the mote which is in our brother's eye:

> "Baptism is a mystery in which, when the body is being washed with water, the soul also of the believer is washed from its sins by the blood of CHRIST. The baptized person is dipped in water, * * * and by this visible act he receives invisibly, according to the promise of CHRIST, the salvation of the soul, (or soul salvation.) The benefit of this holy baptism is double. External, * * * Internal, this, that the baptized person, through CHRIST the Saviour, is made meet for the grace and the mercy of GOD; that is, he is washed from all his sins by the blood of CHRIST."

We are pleased to see that the correspondent of the Recorder, in speaking of prayers for the dead, acquits the Greek Church of holding the *Roman* doctrine of Purgatory. To pray for the peace and refreshment of the faithful departed, for the perfection of their happiness, for the remission of their sins, for the resurrection of their bodies and their acquittal in the day of judgment, all this is different in *principle* from praying for the release of souls from torments which are endured to satisfy the justice of GOD. We wish there had been the same discrimination in regard to the doctrine of the Eucharist, on which the writer says:

> "The doctrine of transubstantiation is clearly taught in her formularies; and in King's work on the Greek Church in Russia, it is maintained as an undoubted doctrine of that Church, and it has been avowed by the most intelligent Greek priests with whom I have conversed, and assigned as an insurmountable article to a union between them and the Protestant churches."

We trust the editors of the Recorder will pardon us for questioning the accuracy of their correspondent in this particular, since the point is one of great importance as respects our relations to the Greek Church, and still more in reference to the Roman schism in this country. What the Greek priests may have said to "C. W. A." of course we do not know; but that the formularies of the Greek Church or the writings of her divines give countenance to the Roman tenet of transubstantiation, is by no means the fact; and if "C. W. A." has misapprehended the written statements of the Church, it is fair to presume that he has misapprehended the verbal statements of the priests with whom he has conversed. Dr. King's citations do not bear out his conclusion, and on a question of this nature his authority is worthless. The modern writers of the Greek Church, he tells us, "all agree in admitting the *real presence* in the eucharist, and that position once laid down, all dispute about the mode of existence * * * must be a mere jargon of sound." The remark is in the true spirit of "the philosophic genius" which Dr. King ascribes to *his* age—the age of Middleton and Warburton—and breathes a temper with which the editors of the Recorder can have little sympathy.

In the doctrine and administration of the Eucharist the Greek Church differs from the Roman Church, and agrees with us in several particulars. The Greeks administer the communion in both kinds; they condemn private masses; they pronounce the words of CHRIST aloud; they use leavened bread; and they put the elements into the hand and not into the mouth of the communicants: in all these points they differ from the Romanists and agree with us. They do not elevate the host, but keeping the bread and wine covered until the time of consecration, they then, before the consecration, draw aside the curtain, and "lift them up from the mystical table that the people may see what heavenly food is prepared for them;" in which they differ essentially from the Romanists, and agree very nearly with us. They regard the conversion of the elements as completed subsequently to the prayer for the invocation of the Holy Spirit, in which again they agree with us, and differ from the Romanists who teach that the change is effected by the bare recital of the words: "This is my body," &c. And finally in regard to the nature of the change, they restrict it to the *properties* and *qualities* of the bread and wine, and are so far from teaching with the Romanists the abolition of the substance, that they seem to have no notion whatever of any *such* conversion. They teach that the elements, after the descent of the Spirit, cease to be *mere* bread and wine, but not that the substance is annihilated. A common illustration with them is heated iron, or a live coal, which have the properties and qualities of fire without the destruction of the substances of iron and wood; a view widely different from that which the creed of Pius IV. not only teaches, but imposes *sub periculo animæ* as necessary to salvation.

The intelligent reader will perceive that this view of the subject fully meets the extracts which the correspondent of the Recorder makes from the formularies of the Greek Church:

> "The Russian bishop swears, at his consecration, that he believes and understands that the transubstantiation of the body and blood of CHRIST in the holy supper, as taught by the Eastern and Russian doctors, is effected by the influence and operation of the Holy Ghost, when the bishop or priest invokes GOD the Father in these words—'and make this bread the precious body of thy CHRIST,' &c.
>
> "In the Catechism the doctrine is expressed as follows: 'The Eucharist is a mystery, in which the believer partakes, under the kind (or form) of bread, of the very body of CHRIST, and, under the kind (or form) of wine, of the very blood of CHRIST, for the remission of sins and eternal life. * * * Moreover, every true Christian ought to be informed that in this sublime mystery he does not receive simple bread or simple wine, but, under the kind of this consecrated bread, he partakes of the true body of CHRIST itself, which was offered on the cross a sacrifice for our salvation, and as bread, was broken by his sufferings; and under the kind of the consecrated wine he partakes of the true blood of CHRIST itself, which flowed from his sacred spotless side and became a propitiation for all our sins.' The benefit is described thus: 'By the act of partaking we become one spirit with the LORD; we receive the remission of sins and a right to the inheritance of the heavenly life.'"*

The writer adds in a note:

> "Since writing the above I have read Mr. Fremantle's letter to the Bishop of Lincoln. The letter is written in an excellent spirit and with sound judgment, and also with an anxious wish to reduce the account of error in the Greek Church to the smallest compass that truth will justify. He says—'It must be confessed that, in later times, they have admitted the doctrine of the Μετουσιωσις, yet they do not expose the host publicly to be adored.'
>
> "With regard to worshipping the host, I do not know whether any thing is contained in the standards of the Greek Church respecting it or not; nor have I been present when the communion was administered, except in one instance, and that was in Cairo. On that occasion the elements were brought out from the side door in the screen, carried up the side of the church, and down along the centre, through the middle door in the screen which opens upon the altar. A younger priest preceded with the bread, in a patten wrapped in a cloth and held with both hands upon the top of his head. Another followed with the cup extended in his hands and wrapped in a similar manner.'

As to the word Μετουσιωσις, (*transelementation*,) it can surely occasion no difficulty. It merely expresses the fact of the change which is admitted by all; viz., that the bread and wine from being *mere* bread and wine, become by the blessing and sanctification of the Spirit, the body and blood of CHRIST. There is therefore no countenance given to the metaphysical dogma which the popes of Rome have impiously erected into an article of faith, that by the words of CHRIST, "This is my body," &c., pronounced by the priest, "a conversion takes place of the whole substance [as distinguished from the accidents] of the bread into the substance of the body of CHRIST our LORD, and of the whole substance of the wine into the substance of his blood." Trent. Sess. xiii. Cap. IV.

The editors of the Recorder, we are confident, will feel the importance in order to convict the Church of Rome of schism in this country, (where the decrees of Trent and of the Pope have not, on catholic principles, a particle of binding force,) of keeping the Romanists to their true doctrine and not helping to bolster them up in their false and confident assertions that they are sustained in their doctrine of the eucharist by the sanction and authority of the Greek Church.

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* As authority for the above statements respecting the Greek Church, the editor refers to Field on the Church, Book 3d.

BISHOP M'COSKRY'S SERMON.

"The New York Churchman speaks of the production in very high terms, and commends it particularly as laying down principles which '*are not so much the premises on which is built the infallibility of the Church Catholic, as they are the enunciation of the dogma.*'"—*Episcopal Recorder.*

Not exactly. We made quotations from the sermon, and then added in language of our own: "The supremacy and perpetuity (even unto the end of the world) of the apostolic office; the fulness of power delegated to the apostles and their successors in office to rule and govern the Church as the representatives of CHRIST, and the promise of the HOLY SPIRIT *to guide them into all truth*, these are not so much the premises on which is built the infallibility of the Church Catholic, as they are the very enunciation of the dogma."

The extracts which we made seemed to us to express fully the principles here mentioned, but we were not sure that they were so regarded by the Right Rev. author himself. We were, therefore, careful not to say that the sermon laid down these principles, but to give extracts by which the sermon might speak for itself, and then to add in our own language: "The supremacy," &c. We confess that we see no difference in meaning between the bishop's language and our own; and it would seem that the editors of the Recorder are of the same opinion, since, if they had perceived any discrepancy between the quotations and our own language, they would have hardly failed to point it out.

The Recorder, after expressing a desire to read the sermon, proceeds: "We shall then be better able to decide whether the Bishop of Michigan takes this stand, or whether our good neighbor has fallen into a slight mistake from having read the sermon through a pair of Oxford spectacles. We know that he has sometimes made similar mistakes, as it might be shown for instance, by referring to the Churchman's editorial comments upon Bishop M'Coskry's address to the graduating class in the General Theological Seminary, some few years since."

Not only the manner of the Recorder's notice of our remarks, but the fact that it notices them at all, indicates a temper to which, from that quarter, we have been long unused, and by which we are gratified. We are obliged to the editors for this reference to our "mistakes," but it is impossible for us to correct them on such a general representation as the above. If the Recorder, therefore, will add to its present favor and point out the particulars in which we have erred, in regard to the Address, or any other subject, it will then give us the opportunity of correcting our "mistakes," and so lay us under real obligations.

PUBLIC SCHOOLS.

An act has just passed the Legislature and received the sanction of the Governor, in relation to the Common Schools in this city, of which one section is as follows:

> "§ 14. No school above mentioned, or which shall be organized under this act, in which any religious sectarian doctrine or tenet shall be taught, inculcated, or practised, shall receive any portion of the school moneys to be distributed by this act, as hereinafter provided; it shall be the duty of the trustees, inspectors, and commissioners of schools in each ward, and of the deputy superintendant of schools, from time to time, and as frequently as need be, to examine and ascertain and report to the said board of education, whether any religious sectarian doctrine or tenet shall have been taught, inculcated, or practised, in any of the schools in their respective wards; and it shall be the duty of the commissioners of schools in the several wards to transmit to the board of education, all reports made to them by the trustees and inspectors of their respective wards."

We are not in the habit of using warm language, and would especially deprecate it, in reference to those in authority, and we therefore beg to be understood as speaking with most deliberate coolness when we say that the above section has inspired us with feelings of unmitigated contempt and disgust. What is meant by "religious sectarian doctrine or tenet?" The word *sectarian* is relative, and signifies a deviation from some standard to which it relates. The State has NO STANDARD; and the consequence is, that in relation to it the doctrines and tenets of all Christian denominations, and not only so, but those of Jews, Deists, and all religionists, become sectarian, and are therefore proscribed. And what a proscription! Religion, in every form whatever, (for sectarianism, in the State vocabulary, comprises all forms,) is forbidden to be "taught, inculcated, or practised!" The scholars are forbidden by law to learn their lessons, obey their teachers, or discharge a single duty, (if indeed the word *duty* may be allowed a place in their vocabulary,) from any motive of religion! And lest the proscription should fail of effect, a board of inquisitors is established "to examine, ascertain, and report," whether "any religious sectarian doctrine or tenet," in plain words, whether any religion at all, is "taught, inculcated, or *practised*" in the schools!

Has not the truth of this statement been already sufficiently illustrated by the public schools of our city? Has not the Bible by infidels, and the Protestant version by Romanists, been complained of as sectarian? Have not the Reading books, after being reduced down to the lowest possible standard of religion, in its most diluted and attenuated form, been still complained of as sectarian? And while the State itself thus deals in negatives, and furnishes no positive ground on which to stand, can any new board of trustees be more successful than their predecessors in determining what is and what is not sectarian?

The Legislature have evaded the responsibility devolved on them, and by their superficial and precipitate legislation, have aggravated the evil which they were required to remove. To abolish or extirpate religion from the schools is impossible; and therefore one of two alternatives remains, either to define a system of religious education, and give it the sanction and authority of law, or to throw the whole matter wide open for the various religious denominations, Christian and Infidel, Protestant and Romanist, to manage in their own way. The Legislature have done neither; they have enacted a law which will be satisfactory only TO THOSE WHO WILL BE DISHONEST ENOUGH TO EVADE ITS PROVISIONS, and which, if its provisions are to be fairly carried out, might be properly entitled "An Act for the more effectual exclusion of religion, and for the better establishment and propagation of Atheism."

THE NEW YORK REVIEW, NO. XX. APRIL, 1842.

With an exception presently to be mentioned, we find the articles of this number of the Review conceived on the same sound principles, and executed with the same taste and ability, which have generally distinguished its predecessors. The relations of the United States and England, in particular, are discussed in the spirit of enlarged and intelligent patriotism. And among the smaller notices, that on the sermons of Drs. M'Leod and Patten, respecting capital punishment, is commendable for its opposition to the infidel spirit which is infusing itself into our civil legislation. Referring to certain portions of the Report to the Legislature for the Abolition of Capital Punishment, the reviewer says: "That these parts of the Report should have been received without honest indignation and reproof, in a house made up of Christian men, who, at the home fireside, if not at the youthful school, had the book of Genesis for a text-book, a mere reference to a page or two of which convicts the report both of unfairness and irreverence, is matter at once of surprise and concern."

But the first article on the Life and Character of Archbishop Laud is sadly wanting in the decisiveness and intrepidity which we had hoped, would be the unfailing characteristics of the Review. To a discriminating estimate of Laud's character, and a censure of its weak points, from one who has the heart to censure them, no objection could be made. But it somehow happens that no man, however positive in his professions of Churchmanship, reproaches Laud without at the same time depreciating the Church. Thus the reviewer, who contrives to let us know that he is a Churchman, while on one page he compares Laud to "a fly preserved in amber," (i. e., a small man owing his reputation to accident,) and in another, to "some miserable beast in a menagerie," made to "tramp up and down in his narrow prison, and exhibit the impotency of his rage for the amusement of the company," blames him in another place because "he seemed to forget that the Church is only the scaffolding by which religion is to be built up, not religion itself." The Lutherans, we are told, have retained the Catholic creeds with a slight change; "I believe," so runs their creed, "in a Christian Church:" the reviewer's faith soars to a higher pitch of devotion: "I believe in the Holy Catholic——*scaffolding!*" The whole article is one of those lachrymose effusions which deal in pious ejaculations over the faults of both sides, without developing or justifying the great principles of either; praising Laud for his creed in the very points in which it condemns him for acting upon it; advocating High Church or Catholic doctrine in the same breath in which it glorifies Burnet, and takes his gossip for truth; eulogizing the Reformers for their example "of 'suffering affliction and patience' for the truth's sake," and eulogizing the Puritans also, for the very opposite reason that they illustrated by civil wars and bloodshed, "their inspiring motto, 'Opposition to tyrants is obedience to GOD!'" Save us from our friends! and give us the trenchant articles of the Christian Spectator and Princeton Review, which plead at least the merit of consistency, in preference to writers of "this bat-like nature," who, with an uncommon candor and respect for the Church, contrive to beget in a reader's mind that sort of half-loathing love which an honest foe would scorn to insinuate. Such reviewers remind one of certain medical practitioners who, by way of compromise between popular favor and professional dignity, give out to the public that their practice combines the principles of *homœopathy* and *allopathy*.

The corner stone of Trinity Church, Camptown, Essex county, State of New Jersey, was laid on Wednesday, April 6th, with appropriate religious services, the day notified being unfavorable.

The Rev. Mr. Davies, the superintendent, teachers and scholars of the Sunday school, and others, met at the house of Alfred Titchner and walked in procession, headed by their pastor, to the most beautiful location, in the very centre of the village, purchased for the erection of this, the first church in Camptown. They were received by a band performing some pieces of sacred music, and a large concourse of the villagers and the inhabitants of the surrounding country.

The children of the Sunday school and the very efficient choir under the direction of Mr. Barber, sung a part of the 86th Psalm.

The services, according to the prescribed form set forth by Bishop Onderdonk, of N. Y., were conducted by the Rev. Mr. Henderson, rector of Trinity Church, Newark. The Rev. Mr. Davies laid the corner stone, in the name of the Father, and of the Son, and of the Holy Ghost, under which were deposited a leaden box containing the Journal of the General Convention of 1841, of the Protestant Episcopal Church of the United States of America, the Journal of the Convention of the State of New Jersey, of 1841, a letter of the House of Bishops, and several other documents, together with a scroll of parchment containing the names of George Washington Doane, D. D., Bishop of the State of New Jersey, the Rev. Robert Davies, minister of the congregation, and Messrs. Wm. Hinton, David Clarkson, Alfred Titchner, Committee.

Very appropriate and eloquent addresses were delivered by the Rev. Mr. Henderson and Mr. Clarkson. The choir, accompanied by the band of music, sung some appropriate anthems, and all the people united in singing the 100th Psalm. The benediction was pronounced by the pastor, and the assembly retired edified and highly delighted (some to tears) with the prospect of having, in their old and endeared village, a home dedicated to the worship of Almighty God.

The Rev. James Abercrombie has changed his post office address from Charlotte Hall to *Newport*, Charles co., Md., and requests his letters and papers directed accordingly.

The Rev. E. W. Wiltbank has accepted a call to the rectorship of Christ Church, Middletown, which was vacant by the resignation of the Rev. Dr. Jarvis, and his assistant, the Rev. John Williams.

The Rev. Martin Moody, A. M., Deacon, having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence; and is the Assistant Minister of Grace Church, Whiteplains, Westchester county, and also Assistant to the Rector of that Church, the Rev. Robert W. Harris, A. M., in the charge of his Institution for English, Classical, and Religious Education.

☞ The Congregation of St. Mary's Church, in the Highlands, having heard that their minister, the Rev. Ebenezer Williams, had lately lost his horse, which died suddenly, affectionately present for his acceptance a Purse of a Hundred Dollars, to purchase another.

This is but a small token of their esteem and regard for the indefatigable and spiritual earnestness with which Mr. Williams discharges his ministerial duties to his Church here, and to the community generally.

Cold Spring, Putnam county, April, 1842.

TO CORRESPONDENTS.

"Hear both Sides," "A Friend to the Church," "W. A.," "Viator," and the poetry by "Yelverton Read," in our next.

We are obliged by the contribution of "E.," and the explanation, though the latter was not at all needed.

"Country Parish" is received.

SUNDAY SCHOOL ANNIVERSARY.

Thursday, April 28th, has been selected, instead of a day in the first week in May, for the next Sunday School Anniversary.

The Bishop has appointed the *Eighth Psalm* of the Selection, to be sung by the scholars at the approaching Sunday School Anniversary.—Tune, *Peterborough*.

INTELLIGENCE.

From the Banner of the Cross.

On the 1st inst., the Rev. Dr. Tyng, of this city, embarked for England, in the packet ship Europe, from New York; proposing to return in September next. Twenty-one years of severe and unceasing labor entitle our esteemed brother to this brief interval of relaxtion and repose, and cheerfully has it been granted to him by his affectionate flock. It is to be greatly regretted that a necessity for it should be found in the enfeebled state of his health and constitution, almost worn down by protracted and excessive toil; but we rejoice in the hope of soon greeting him again as "a giant refreshed with new wine." Prayers will ascend from many hearts that the wings of the divine protection may be over him in his absence, and for his safe return to the scene of his useful labors. We understand that the Rev. Mr. Van Pelt, of this city, has been selected to occupy the pulpit of the Epiphany while the rector is abroad. Letters recently received from the Rev. Mr. Suddards, of Grace Church, announce his intention to leave England early in April, on his way home. We are happy to have a confirmation of previous reports, that his health is decidedly improved.

We learn that the Rev. A. C. Cox has accepted an invitation to the rectorship of the new Episcopal Church, in Hartford, Conn., which was expected to be opened for divine service last Sunday. It is of the ancient Gothic style of architecture, and quite an ornament to the city.

Mount Vernon Seminary.—The excellent Principal of this institution, the Rev. Wm. H. Rees, has resumed his duties. To the instruction and care of none, could we more cordially recommend the sons of Episcopalians, than our worthy brother and his amiable lady. He is admirably qualified for his office, and wisely determines that the number of pupils he will receive shall be very limited.

The Rev. H. F. M. Whitesides and lady, by the recommendation of Bishop Whittingham, have been appointed by the Principal of Barleywood Female Seminary to the headship of the family, and have already entered upon their duties. This institution is located in Frederick county, Maryland, thirteen miles from Frederick city, and six from Harper's Ferry, Virginia.

DIOCESE OF MASSACHUSETTS.

Christ Church, Boston.—Bishop Griswold visited this church on Sunday last, April 3. The bishop preached all day, and in the afternoon administered the rite of confirmation to thirty-nine persons.

St. John's Church, Charlestown.—Bishop Griswold preached in this church on Sunday evening, April 3, after prayers by the Rev. Mr. Woart, of Boston, and administered the rite of confirmation to thirty-one persons.—*Witness.*

DIOCESE OF PENNSYLVANIA.

Confirmation.—Bishop H. U. Onderdonk administered the rite of confirmation, on Sunday morning, April 3, to nine persons in All Saints' Church, and in the evening to six in St. Mark's Church.—*Epis. Recorder.*

Conversion to the Church.—Dr. David Davies, a stationer at Cowbridge, who has been for more than 14 years a preacher in the Welch Methodist Connexion, has seceded from that body, and is now in regular communion with the Church of England. He is a man of considerable talent, and universally esteemed for his mild demeanor and pious and moral character.—*English paper.*

MARRIED,

In Christ Church, Albemarle county, Va., on the 29th ult., by Rev. R. H. Wilmer, the Rev. J. P. B. Wilmer, of Northampton county, to Helen, eldest daughter of H. Skipwith, Esq., of Mecklenburg county.

DIED,

April 6th, in the 82d year of her age, Mrs. Lydia, wife of Anthony Holmes, Esq., of Shrewsbury, N. J.

On the 3d inst., of typhus fever, Mr. Benjamin Franklin Reins, in the 34th year of his age, son of David H. Reins, printer.

At his residence, on the 9th inst., the Rev. Samuel Fuller, rector of Trinity Church, Rensselaerville, in the 75th year of his age.

CALENDAR.

APRIL.

17 Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles.
2. }
3. } Rogation days.
4. }
5. The Ascension of our Lord Jesus Christ.
8. Sunday after Ascension Day.
15. Whitsunday.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18. }
20. } Ember days.
21. }
22. Trinity Sunday.
29. First Sunday after Trinity.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, 17, St. Paul's, Waterloo, confirmation, half past 10 A. M., 2 P. M.

Monday, 18, St. John's, Clyde, consecration, 10 A. M.

Tuesday, 19, Grace, Lyons, confirmation, 10 A. M.

Friday, 22, Newark, 10 A. M.

" " St. John's, Vienna, confirmation 3 P. M.

Sunday, 24, Grace, Rochester, half past 10 A. M.

" " St. Luke's, " 3 P. M.

Tuesday, 26, St. John's, Honeoye Falls, consecration, 10 A. M.

Wednesday, 27, St. James', Batavia, half past 7, P. M.

Thursday, 28, Stafford, consecration, 11 A. M.

Friday, 29, St. Mark's, Le Roy, half past 10 A. M.

" " Zion, Avon, 5 P. M.

Saturday, 30, Zion, East Bloomfield, consecration, 11 A. M.

Sunday, May 1, St. John's, Canandaigua, confirmation, half past 10 A. M. and 3 P. M.

Wednesday, 4, Standing Committees at Geneva.

Tuesday, 10, Montezuma, 2 P. M.

Wednesday, 11, Port Byron, 11 A. M.

" " Christ Church, Jordan, 7 P. M.

Thursday, 12, St. James' Church, Skaneateles, confirmation, 3 P. M.

Friday, 13, St. Matthew's Church, Moravia, confirmation, 3 P. M.

Saturday, 14, St. Paul's Church, Aurora, confirmation, 2 P. M.

Sunday, 15, St. Peter's Church, Auburn, confirmation, half past 10 A. M. and 3 P. M.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn*.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county*. Tuesday, 10, Fort Edward, *Washington county*. 11, Sandy Hill. 12, Glens Falls, *Warren county*. Saturday, 14, Granville, *Washington county*.

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county*. Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county*. Tuesday, 24, Malone, *Franklin county*. Thursday, 26, Norfolk, *St. Lawrence county*. 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., Christ Church, *Troy*; 4 P. M. Waterford, *Saratoga county*.

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county*.

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY IN THE CITY OF NEW YORK.

A stated meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Bartholomew's Church, on Monday evening next, the 18th inst., at half past 7 o'clock.

Geo. H. Bell, Recording Sec'y.

New York, April 16, 1842.

☞ The quarterly Sermon will be preached in the Mission Church of the Holy Evangelists (Vandewater street) to-morrow (Sunday) evening, by the Rev. Professor Ogilby, and a collection made in aid of funds of the church. Service to commence at half past 7 o'clock. The friends of the City Mission Society, and Episcopalians generally, are respectfully invited to attend.

☞ Rev. Dr. Taylor will preach in the Church of the Epiphany, in Stanton street, on Sunday evening next. Service to commence at half past 7 o'clock. On which occasion a collection will be made in aid of the funds of that missionary station.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the relief of the sufferers by the late fire:

By Swords, Stanford & Co, from C D, $2.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary. Lot Jones, 192 Allen-st.

New York, April 12, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst., has received the following contributions, viz.

Donation of Mrs Michaels, Poughkeepsie, $20; from a friend, for the church at Flint, Mich, $5; Rev E Huntington, St John's ch, New Milford, one half, $17 50; from two young ladies of Mrs E Gough's school, Md, per Rev John Claxton, $2; Mrs Ann Gough, by the same, $2; Offerings of St John's ch, Waterbury, Con, per Rev J L Clark, for the church at Flint, Michigan, $50; from the same, towards the salary of the Missionary at Flint, Mich, $50. Through W H Hubbard, Esq, receiving agent, Richmond, Va, per J J Earnest, from A Twyman, Madison county, Va, $5; Mrs C Twyman, do, for Bishop Chase' Female School, $5; Mr D R Warnock, do, $20; a friend to missions, do, $2 50; Trinity ch, Staunton, per Rev Mr Goodwin, one half, $30; a family of St Paul's ch, Lunenburg county, Va, per Rev T E Lock, $5; collection at Merchants' Hope Church, Prince, George co, Va, per Rev Mr Mc Farland, one half, $2 50—$70. Through James Howard, Esq. receiving agent, Baltimore, Md, from a lady, for Domestic Missions, $20; a lady for the same, $10; Rev H Williams, All Saints' parish, Calvert county, Md, one half, $7 13—37 12. Donation from S S, $20; Rev Jos Trapwell, jr, rector of Trinity ch, Upper Marlborough, Md, $30; Miss Longworth, St Paul's ch, Cincinnati, by the hands of the Rev H V Johns, $8 50; Missionary Association of St Peter's parish, Monroe, Conn, per John Clarke, Treasurer, $32 50; offerings of Trinity parish, Con, per Rev Dr Crosswell, for church at Flint, Mich, $25; offerings of Trinity ch, Columbia, per Rev P J Shand, $45. Total, $414 62.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, April 13, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From a member of St Matthew's ch, Jersey City, donation, $3. Christ ch, Hudson, Rev P T Babbit, rector, donation, $4. William H Beare, annual, $2. St Mary's church in the Highlands, Rev Ebenezer Williams, $3. Total amount, $12.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, April 14, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a friend of Belville, N J, $1. A member of St Matthew's ch, Jersey City, $3. Mrs Robert Barton, donation, $1 38. Wm H Beare, annual, $1. St Luke's ch, Phil, Rev Wm W Speare,* rector, by the hands of James M Aertson, Esq, $42 25. Total amount, $48 63.

* To this kind remembrance of the Rev rector, we say, freely have we received, freely will we give.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.

New York, April 14, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Paul's ch, Oakhill, Rev James Thompson, for Missionary fund, $3. St Paul's chapel, New York, Rev E Y Higbee, collection for Missionary fund, $126 86. St John's chapel, New York, Rev Dr Wainwright, colletcion for Missionary fund, $137 56. Caroline Church, Setauket, Rev Charles Seabury, rector, special coll on Easter Day, for Education and Missionary fund, $3 50. St Paul's ch, Eastchester, Rev Robert Bolton, rector, special collection for Education and Missionary fund, $14 St Ann's ch, Morrisiana, Rev A C Cox, collection for Missionary fund, $10 06. Trinity ch,* Rensselaerville, Rev Robert Washbon, collection for Education and Missionary fund, $4. Annual subscribers, $3. Total amount, $301 93.

C. N. S. Rowland, Treasurer,
55 Water-st

* Trinity Church, Rensselaerville, and Christ Church, Granville, made their special collections, which were acknowledged in the Churchman of 25th December; but not being named to the Treasurer as *special*, was entered as collections.

April 13, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through W H Hubbard, Esq, R A, Richmond, Va, from Mrs Ann Ball, Treasurer, Epis Female Society of Christ ch, Lancaster county, Va, $30; Trinity ch, Staunton, Va, per Rev Mr Goodwin, one half, $30; Merchants' Hope ch, Prince George county, Va, collection, Rev M Mc Farland, $2 50—$62 50 Through H Trescott, Esq, R A, Charleston, S C, St Stephen's chapel, Missionary lecture, per Rev Mr Dupont, $5 95; Pendleton Female Missionary Association, per Rev P Trapier, $35 30; St Michael's ch, per do, $17 17; do, do, for Texas, $1; St Paul's ch, Radcliffborough, per Rev S Hankel, $40; Missionary Boxes, Prince George, Wingaw, per Rev Robert Howard, $4 66; St Andrew's parish ch, per Rev Mr Hankel, $20—$134 08. St John's ch, New Milford, Con, per Rev E Huntington, one half, $17 50; All Saint's parish, Calvert county, Md, through J Howard, R A, one half, $7 25; Female Charitable and Missionary Society, Union ch, Claremont, N H, per Rev J B Home $18; Miss Winter of Alexandria, D C, $5; Misses M and J Mandeville of Alexandria, D C, $5, both for instruction of native teachers at Rev Mr Hill's school, Athens; from ladies of St John's chapel, New York, towards support of a beneficiary at Athens, first year, $30; Fairfield and Norway mission station, Herkimer county, N Y, per Rev Wm Baker, $4; from a friend to foreign missions, by the hands of Rev P J Shand, Charleston, S C, $100; Ladies' Working Society of Trinity ch, Columbia, S C, by the same hands, for Mrs Boone of the China mission, $30; offerings of Trinity ch, Columbia, S C, by the same hands, $25. Total, $428 33.

J. Smyth Rogers, Treasurer.

New York, April 13, 1842.

CHURCH DEPOSITORY,

No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

A E Miller, Charleston, S C, 2 letters; Rev H Waterman, Providence, R I, with remit; Joseph Gill, Richmond, Va; R S H George, Phil, 2 letters; Rev N E Cornwall, Southport, Con, 2 letters, with remit; Miss J P Marshall, Woodbury, Con, with remit; J N Whiting, Columbus, O; S Babcock, New Haven, Con; W D Wilkinson, Somerville, Tenn; W C Coart, Mobile, Ala. 2 letters; C R Starkweather, Chicago, Ill, with remit; Wm Seaver, Batavia, with remit; Miss E J Caldwell, New London, Ct, with remit; Bell & Entwisle, Alexander, D C, 2 letters, with remit; A N Wheeler, Walton, with remit; Wilkins & Carter, Boston; N Colley, Derby, Vt, with remit; Rev B O Peers, Pensacola, Fa; Rev J C Cochran, Lunenburg, N S, with remit; D Brunner, Baltimore; Mrs C Mancius, Bemis' Heights; P M at Holland Patent, with remit; Cornwall & Brother, Lexington, Ky, with remit; James B Dow, Boston; John L Heylin, Phil; Rev J L Clarke, Waterbury, Con; Belknap & Hamersley, Hartford, Ct; Rev M P Parks, West Point; Rev Charles Breck, Wellsboro', Penn; A Tompkins, Lynchburgh, Va, with remit.

Packages have been forwarded during the same period as follows:

To Charles Stimpson, Boston, per Harnden; James B Dow, Boston, per do; R S H George, Phil, per Union Line; W C Coart, Mobile, Ala, per brig Linden; Z Clark, Troy, per Towboat Iowa; James B Dow, Boston, per Harnden.

CLASSICAL & COMMERCIAL SEMINARY,

534 BROADWAY.

Mr. John W. S. Hows respectfully informs his friends and the public, that on the 1st May next he will remove his Classical and Commercial Day School, from his present residence, 136 Mercer street, to the spacious and commodious dwelling house 534 Broadway, three doors above Spring street.

Mr. Hows trusts that the reputation he has sustained during the six years he presided over his late establishment, "The Woodlawn Institute," will render any professions as to the future unnecessary, farther than to assure his friends and the public that the same system of sound practical education will be continued which it has hitherto been his conscientious endeavor faithfully to carry into operation.

For terms, &c., apply to Mr Hows, (before the 1st May,) at his present residence, 136 Mercer street.

N. B.—Mr. Hows will also devote a portion of his leisure time to the instruction of adult classes in elocution, and to private tuition in the same when such may be preferred; and would beg especially to invite the attention of theological and law students to the system of instruction he has adopted in this indispensable branch of a liberal education. It is the aim of Mr. Hows to make the study of this art, rather a development of the mind, than a dry practice of mechanical rules and artificial acquirements.

April 16. 3t$

A LADY AS GOVERNESS,

Wanted, in a small family in the country, to take charge of th children. For particulars, apply at the office of the Churchman. An Episcopalian would be preferred. April 16—4t

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

Begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, N. H. April 16.

TEACHER WANTED.

The services of a young man as a Teacher are wanted, where the duty is very light, and opportunity of study afforded. A person preparing for College, or a theological student who is pursuing a private course, will find the situation desirable. Distance from the city seven miles. Address Box 688, Upper Post Office, giving particulars. April 16—3t

YONKERS FEMALE SEMINARY.

To let, and possession given immediately, or at any time previous to the 15th of May next:

A superb building near the village of Yonkers, Westchester county, known as the Yonkers Female Seminary, about five minutes walk north of the village.

The building contains 43 finished rooms, and can accommodate from 60 to 80 boarders. The grounds and garden are neatly improved and beautifully situated, being at a short distance from, and commanding an extensive view of, the Hudson River, and the surrounding country. The air and water cannot be excelled. It is of easy access from the city, being only 17 miles distant. Two steamboats, each stopping at the wharf to and from the city morning and afternoon, and stages to the rail road, afford a passage almost every hour of the day in from one to two hours time.

Apply to L. W. WELLS, or H. D. WELLS,
Yonkers, 1st April, 1842—3t$ near the landing.

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

JAMAICA, LONG ISLAND, N. Y.

This establishment will be re-opened on Monday, May 2d, in a new and elegant building, adapted to the accommodation of several additional pupils.

Terms.—For Board, Tuition, &c., $150 to $200 per annum, payable quarterly.

Extra charges are made for the Modern Languages, Music, Drawing, and Painting.

REFERENCES.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas Dewit, D. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton st., Abraham Van Nest, Esq.,—*New York city.*

Dr. Janeway, Dr. McLelland, Joseph Griggs, Esq., Robt. Adrain, LL.D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*

April 16—3t$

MISSES EDWARDS' *BOARDING AND DAY SCHOOL FOR YOUNG LADIES,*

New Haven, Connecticut.

The Summer Term of this School will commence on the first Wednesday in May.

New Haven, April 15, 1842. 6t

BOOK REPOSITORY.

D. APPLETON & CO'S List of Recent Importations of valuable Episcopal Works:

(*Continued.*)

Christian Life: its Course, its Hindrances, and its Helps; Sermons by Thomas Arnold, D. D., Professor of Modern History in the University of Oxford, 1 vol. 8vo.

The Doctrine of the Church of England, consonant to Scripture, Reason, and the Fathers. By William Beveridge, D. D., Lord Bishop of St. Asaph, 2 vols. 8vo.

Primitive Christianity, exemplified and illustrated by the acts of Primitive Christians. By the Right Rev. Richard Mant, D. D., Bishop of Down and Connor, 1 vol. 8vo.

Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford, 5 vols. 8vo.

The History of Popish Transubstantiation, by John Cosin, D D., Lord Bishop of Durham, 1 vol. 12mo

A Key to the Old Testament and Apocrypha, by Robert Gray, D. D., late Bishop of Bristol; to which is added, a Key to the New Testament, by Thomas Percy, D. D., late Bishop of Dromore, 1 vol. 8vo.

A Common Place Book to the Holy Bibles, by John Locke, a new edition, edited by W. Dodd, LL. D., 1 vol. 8vo.

The Ecclesiastical History of the English Nation, by the Venerable Bede, a new edition, edited by the Rev. J. A. Giles, LL. D., 1 vol. 8vo.

Some Important Points in Primitive Christianity, maintained and defended, in several Sermons and Discourses, by George Bull, D. D., late Bishop of St. David's, 1 vol. 8vo.

Ninety-six Sermons, by the late Right Rev. Lancelot Andrewes, sometime Lord Bishop of Winchester, 4 vols. 8vo., forming the first of the series of the Library of Anglo-Catholic Theology.

Sermons and Expository Treatises, by Isaac Barrow, D. D., 2 vols. 8vo.

Sermons, by the Right Rev. Robert Sanderson, D. D. late Bishop of Lincoln, with a Life of the Author, by Isaac Walton, a new edition, 2 vols. 8vo.

☞ *Repository for Standard Episcopal Publications,*

April 16. 200 *Broadway.*

JAMES A. SPARKS, 111 NASSAU-STREET,

Begs leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he will publish a second edition of this valuable work in 2 vols., on the 20th inst. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 9—tf

BROOKLYN COLLEGIATE INSTITUTE.

(*An English and Classical Boarding School, limited to Thirty Pupils.*)

The Summer Term of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.

Brooklyn, April 9th, 1842. 6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

Miss Sagar & Miss Ballow will remov their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained. April 9—tf

Will be published in a few days, by J. A. Sparks,
111 Nassau street,

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 2, 1842.

PRIVATE EDUCATION.

The Rev. H. Adams, rector of Trinity Church, Saugerties, Ulster county, will receive two or three boys into his family, to educate with his own children. For terms which will be moderate, and other particulars, apply to Mr. Adams, at Saugerties.

April 2—3t

ST. MARY'S HALL,

BURLINGTON, NEW JERSEY.

The Summer Term of this institution will commence on the first day of May. For admission, apply to the Rev. R. I. Germain.

April 9—3t

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, New York,
And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

Containing Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. Apri 9—3m

THEOLOGY & ECCLESIASTICAL HISTORY
RARE & VALUABLE OLD BOOKS,

Just received and for sale by
BARTLETT & WELFORD,
Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,
No. 229 Broadway,
Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio,	Price $21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michælis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)

April 9.

ORGAN MANUFACTORY.

The subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.

April 9—tf

PAULDING INSTITUTE,

Yonkers, April 1, 1842.

The Summer Session of this Establishment will commence on the First Monday in May next. Number of pupils limited to 25. It is believed a more healthful situation, combined with other advantages, is not to be found in the Union. Circulars at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay street, New York.

April 9—3t WM. MURRELL, Principal.

CIRCULAR.

The Rev. R. W. Harris, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion—" the ways of pleasantness and the paths of peace."*

In order to secure this end, the following plan is in operation:

- I. The School is *domestic* in its character.
  - 1. It is a Home, and the discipline is strictly parental.
  - 2. A Mother's care is extended to its members.
  - 3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.
- II. The School is *limited in its numbers.*
  - 1. That it may be a family.
  - 2. That its head may have intimte knowledge of its members.
- III. The school is *select.*
  - 1. Boys of advanced age are seldom admitted.
  - 2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
- IV. The School is *faithfully taught.*
  - 1. The Scholars study under the immediate direction of their masters.
  - 2. The teachers give their pupils every needed attention and advice.
  - 3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing,
Rt. Rev. W. R. Wittingham, D. D., Baltimore, Md.

March 26. tf

UNION HALL ACADEMY,

JAMAICA, L. I.

The Summer Session of this School will commence on Monday the 2d of May next.

Henry Onderdonk, jun., A. M., Principal, and Instructor in the Greek and Latin Classics.

John N. Brinckerhoff, A. M., Instructor in Mathematics, and the higher branches of English.

George C. Schaeffer, Instructor in Chemistry, French, and Drawing.

Thomas H. Kelsey, Instructor in the Junior English Department.

In the *Male* Department of this old and well established School, all the branches of a thorough Classical, Mathematical and English course are taught, and pupils are prepared for entering any College in the United States.

FEMALE SEMINARY.

Miss Mary Hanna, Principal, with other competent teachers, in the different branches.

The *Female* Department will re open on the 2d of May next, in a new and most commodious building, erected expressly for the purpose, and adapted to afford every comfort and convenience to those who may be placed under the care of the Principal. During the past year, owing to the destruction of the former edifice by fire, although not originating there, and the consequent derangement of the school in its various relations, as much could not be accomplished in the instruction of youth, as might have been under more favorable auspices. The course of instruction embraces both the solid and ornamental branches of a complete English Education in all its extent.

French, Drawing, Music, Painting, and Fancy Work, are taught, the particulars of which may be learned by application to the Principal.

If it be the wish of parents, arrangements may be made in the village for the instruction of the pupils of each school in the ornamental parts of education.

The existence of this Academy for fifty years, during which there has been constantly a large number of pupils, has given an opportunity of testing the healthiness of the beautiful village in which it is established, during the whole period, except the summer of 1828, when it was visited with sickness in common with a large extent of country, and since which time the village and its vicinity have enjoyed uniform health.

Every advantage of religious instruction may be found here, there being five places of religious worship. Boarders are received in the families of the Principals, and of the Teacher of Mathematics—and likewise in the houses of respectable individuals—on very moderate terms.

TRUSTEES.

Rev. Jacob Schoonmaker, D. D., Pastor of the Reformed Dutch Church, Jamaica; Rev. Gilbert H. Sayres, formerly Rector of Grace Church, do.; Rev. William L. Johnson, Rector of Grace Church, do.; Rev. James M. Macdonald, Pastor of the Presbyterian Church, do.

John D. Ditmis, Jamaica.
Dr. Nathan Shelton, do.
John A. King, do.
James Herriman, do.
David Lamberson, do.
John C. Smith, do.

Laurens Reeve, do.
William R. Gracie, do.
James De Peyster Ogden,
Jamaica and New York
William Betts, do., do.

April 2—tM1

TROY FEMALE SEMINARY.

In this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ormental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is *furnished* with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,
Stephen Warren,
Richard P. Hart,
James Van Schoonhoven,
John Paine,
George B. Warren,

John D. Willard,
Robert D. Silliman,
James Wallace,
Le Roy Mowry,
Griffith P. Griffith,
John P. Cushman,

Thomas Clowes.

March 19, 1842. 3m

MOUNT PLEASANT ACADEMY AND BOARDING SCHOOL.

SING SING, WESTCHESTER COUNTY, N. Y.

This popular Institution for the education of young gentlemen, will reopen on the 1st of May next, under the direction of the Rev. Orlando Harriman, A. M., of the Episcopal Church, and Marlborough Churchill, Esq., of the U. S. Mil. Academy, West Point, Principals.

The beauty and healthfulness of its location, its fine building and extensive grounds, together with its easy access from the city, render this institution one of the most desirable for the education of youth.

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REFERENCES.

Rt. Rev. Bp. Onderdonk; Prest. Duer, Col. Coll: Rev. Prof. McVickar, do.: Rev. Dr. Berrian, Rev. Dr. Knox, Rev. Dr. Eastburn, Dr. John Neilson, W. B. Crosby, Esq., James Smith, Esq., Gen. C. W. Sandford, Charles King, Esq., New York: Rev. C. H. Halsey, Hon. A. Ward, Sing Sing: Rev. Prof. McClelland, New Brunswick, N. J.: Profs. Mahan and Bartlett, West Point: Col. Totten, U. S. Eng.; Hon. L. Saltonstal, Washington; Com. Perry, Brooklyn, L. I.: Col. De Russey, U. S. Eng., Fort Monroe, Va. 3t. March 26

THIS DAY PUBLISHED,

Part 1, of a complete Hebrew and Chaldee Concordance and Lexicon to the Old Testament. Together with an Introduction and Appendices. By Dr. Isaac Nordheimer, assisted by W. Wadden Turner.

WILEY & PUTNAM,
Booksellers, Publishers, and
Importers, 161 Broadway.

⁂ Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid*. March 19

TRACTS FOR THE TIMES.

NO. 90.

Just published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

POETRY.

For the Churchman.

Ecclesiastes xi. 1.

Cast thy bread upon the waters: for thou shalt find it after many days.

Thy seed upon the waters cast,
And for God's blessing on it ask:
It will not idly float thee past—
A blessing will be given;
Though ling'ring long the day when thou
Shalt see the grain thy care did sow,
A guerdon on thy toil bestow,
By yielding Bread of Heaven.

Remember, *ours* are not God's ways,
His promise, after *many* days
Thy bread shalt find; and though he stays
The harvest—still
Toil on, for he will surely bless:—
The work thou'st wrought in heaviness,
Shall glorify by its success,
His holy will.

Ay, though thy seed may by the tide
Of worldly riches, fame, and pride,
Be from faith's eye toss'd far and wide,
Thou deem'st it lost;
Yea, though the waters of the Nile
May overflow it for a while,
No moral harvest on thee smile,
Each fond hope cross'd:—

Yet stay—the waters will abate,
And thou wilt find it not too late,
For him who know'st each man's estate,
Thy efforts to regard;
For after *many* days thou'lt find
The seed on *waters* cast behind,
Spring up on the rich *soil of mind*,
And yield thee rich reward. "B."

From the London Morning Post.

Most of our serious readers are probably aware that considerable difference of opinion has existed, and still exists, in the Church of England regarding the appointment of an English Bishop at Jerusalem. There are men of great learning and unquestionable sincerity who object to the union of our prelates with the King of Prussia in this proceeding, and to the whole matter, as uncatholic;—who consider it presumptuous, and an undue interference with the jurisdiction of the Bishop of the Oriental Church exercising ecclesiastical authority at Jerusalem. On the other hand, the leading divines in this proceeding are unquestionably the chief men of the Church of England, and moreover our own metropolitan and diocesan superiors, to whom we owe allegiance, respect, and obedience, in all things relating to the Church. The Archbishop of Canterbury and the Bishop of London have taken the lead in the important measure of establishing a Bishop of the Church of England at Jerusalem, and in co-operating with his Majesty the King of Prussia for the accomplishment of that object.

The time has been when such a measure as this, and the different views held within the Church in relation to it, would have had but little interest for the public generally. The disposition of the present time is different. The public now takes a very decided interest in matters relating to the Church. The apathy and lukewarmness of past times are gone. This we owe, under Providence, to the earnest writings of the men of the Oxford school, who certainly have wrought within the last ten years a wonderful change, and have diffused a general sense of the importance and sacredness of our ecclesiastical institutions, which previously had no place in the public mind. Whatever questionable extremes some of the disciples of this school may have run into, it were unfair indeed to deny to the Anglo-Catholics of Oxford the praise of having revivified the Church.

The controversy within the Church relating to the new bishopric at Jerusalem has led Dr. Hook, of Leeds, to publish a letter on the subject to a friend, in which he states his "reasons for contributing towards the support of an English Bishop at Jerusalem." In this publication the learned writer takes his ground in direct opposition to the *extreme* men of the Oxford school, and, as he always writes with frankness and energy, he leaves no doubt or obscurity as to his own views, or the views which, in his opinion, are entertained by the Catholic objectors to the new bishopric, and to its attendant circumstances.

The friend to whom Dr. Hook writes is one of those objectors, and he says to him, at the beginning:—

"In our general principles we are agreed, however we may differ occasionally in the view we take of the bearing of those principles upon particular facts. And perhaps our difference of opinion in the present instance is to be traced to the different light in which we regard the precise position of the Church of England, and the line of duty which seems to be providentially marked out for her. Upon this point I shall enlarge; and I enlarge upon it the rather, because on this point it appears to me that much error exists among many of our younger brethren—those disciples of the learned divines at Oxford, of whom the Bishop of Oxford has expressed his fears, and who have undoubtedly deviated from the principles laid down in the earlier 'Oxford Tracts.' Such a deviation I have regretted to see in the later numbers of the *British Critic*; and I feel convinced such deviation cannot have received the sanction either of Dr. Pusey or Mr. Newman, although I fear those excellent men may disagree with me in the high estimate I have formed of the labors of our Reformers."

Dr. Hook having laid down the proposition that, "according to our estimate of the English reformation, will be our opinion of the position and duties of the English Church at the present time," proceeds to show the difference between his estimate of that event, and the estimate formed by the men of extreme opinions whom he opposes, and thence he infers is the difference of opinion between him and them in the much-agitated question of the Bishop of Jerusalem. He says to his friend:—

"I am afraid that you are one of those, who, without having sufficiently examined the subject, either regard that movement (the English Reformation) as unnecessary, or else consider it to have been conducted in an improper manner. There are certainly many such persons among our younger brethren at the present time, who are inclined to look upon our Church in the following light:—They regard the Church of England as a branch of the Catholic Church, from which, without peril to their souls, they may not secede: but they look upon it as injured rather than improved by the Reformation; they think that if some abuses were corrected, serious errors were introduced; they agree with the Romanists in maintaining that the Reformation was unnecessary, at all events to the extent to which it was carried; and that it was conducted in a manner not to be defended upon Catholic principles. The conclusion which must be inevitably deduced from these premises is this—that the Church of England, as at present constituted, is not the model according to which other Churches are to be reformed; that she is full of imperfections, and that we have as much to learn from Rome, as Rome has to learn from us."

We should have thought that but very few persons within the pale of the Church of England held such extreme views as those above stated; but Dr. Hook says, in continuation of the passage just extracted, that he believes that in that statement he has clearly asserted an opinion very extensively held upon the subject. From that opinion, namely, the opinion of the very great imperfection of the Reformed Church of England, Dr. Hook entirely dissents. He gives a very glowing account of the corruptions of the Church anterior to the Reformation—asserts that the Reformation was conducted on principles strictly Catholic, and admitted even by the Papists to be Catholic, and refers to the first volume of "A Treatise on the Church," by Mr. Palmer, of Worcester College, Oxford, for a complete vindication of the English Reformation on Catholic principles.

Dr. Hook therefore thinks that the English Church is a model, according to which other branches of the Catholic Church may be reformed, and he rejoices in the establishment of an English Bishop at Jerusalem as an inducement towards such reformation. The Orientals, he says, will thus be led to see that a Church can be reformed, and yet remain Catholic. He contends that it is surely important to let them see that one of the main foundations of Catholicism, the apostolical succession, is preserved among us.

Then as to the union with Prussian Protestants; Dr. Hook says he makes a broad distinction between the Prussian Protestants and those ultra-Protestants in England who have seceded from the Church, or who, remaining within the pale, violate all her principles. They who hold the extreme opinions of the Oxford school make, he says, a plain distinction between the Romanists in England and on the Continent, regarding those in England as schismatics, because acting in opposition to the Catholic Church planted in this land; but the Romanists abroad, notwithstanding their errors of doctrine and practice, are not regarded as schismatics. "Why may not I," says Dr. Hook, "make precisely the same distinction between the German Protestants and English seceders? Both parties hold ultra-Protestant views in some respects, but there is this difference between them: the German Protestants never have had an opportunity of embracing Catholicism, as detached from the corruptions of Rome; whereas ultra-Protestants with us, have either left the Catholic Church, or if they remain in it, only remain to violate its laws and principles, while they confound Catholicism with Popery. But, so far from being opposed to the notion of the Catholic Church, the Prussian Protestants applied at one time to our own branch of the Catholic Church for the Apostolic succession, and it was, I believe, only through the criminal lukewarmness of the then Primate, Archbishop Tennison, that they failed to obtain it."

We have no doubt that all this information as to the opposing views of parties, upon the eastern bishopric question, and as to the circumstances which surround that question, will be of much interest to many of our readers. We purposely abstain from offering any opinion of our own upon so grave a question. We have given but a slight glance, as it were, at what the letter of Dr. Hook contains. His highly important and interesting account of the strictly Catholic doctrines, expressed in the Augsburg Confession of Faith, we have not had room to touch, but we propose to return to it at another opportunity.

—

We hear from Oxford that Mr. Williams, the late candidate for the Chair of Poetry, received seven promises of support, too late to be counted when the examination of the promises on either side was made, so that his declared supporters amount in all to 630. We confess that we do not feel very much concern about the numbers on either side. The Professorship was a fair object of academical ambition on the part of Mr. Williams, and it was very natural and right that his college friends should take an interest in his election. The influence of Brasennose has prevailed. A correspondent informs us that Brasennose numbers 100 more members of convocation than Mr. Williams' college. If this be so, it is no wonder that, considering the extraordinary exertions made, the Brasennose candidate should have been successful.

We took a great interest in this affair while it was going on, not because we thought the success of one candidate or another mattered much, but because we saw that a great deal of very gross misrepresentation was constantly practised, in order to create a prejudice against Mr. Williams. That gentleman was avowedly a member, and a distinguished one, of that body of Churchmen who uphold the principles of the Oxford Tracts. In order to create a sentiment of vulgar hatred against him, the principles of the theological party to which he belongs were assailed with a daily storm of bitterness and untruth. Ignorance and malignity met together, and did their worst. We did as much as we could to promulgate what we believe to be the truth, in opposition to the falsehood which was so rife. This was no more than our duty. We know nothing, personally, of any of the parties concerned. We knew nothing, and we know nothing, of any of the Oxford Tractmen, save what we have gathered from their published writings. We supported their cause because we thought it was our duty, and our reward is the consciousness of having done what we humbly trust was right.

Mr. Williams has been defeated, and, on his own account, and that of his academical friends, we regret it; for we think they had fair reason to look for another result. But as to the great theological cause with which the late contest has been associated, the result of the Poetry professorship election matters not a jot. Theological truth is not at all dependent upon popularity. Whether it succeed in finding friends and supporters, or do not, it is—if it be truth—none the worse. And if the thing advocated as truth, be not truth, then the less support it receives the better.

This, at all events, we gather from the writings of the Oxford Tract men, that they reckon upon unpopularity and ill success at the first, and even appear to believe that in an age of so great worldliness as the present, the fierce opposition of worldly men—men vain of their preachings in the pulpit, and their speeches from public platforms to undevotional crowds—is an evidence that they are in the right way. While their labors are displeasing to the world, they hope they may more effectually direct to a kingdom which is not of this world.

Nevertheless, their patience is not without hope, even as regards general acceptance with the people. If, says Mr. Newman, in the introduction to his Book on Romanism and Popular Protestantism—"if what we preach be truth, it must be natural, it must be seasonable, it must be popular. *It will make itself popular.* It will find its own. As time goes on, and its sway extends, those who thought its voice strange and harsh at first, will wonder how they could ever so have deemed of sounds so musical and thrilling." This, too, is our confidence. Against the truth, neither hasty violence nor cherished enmity will prevail.

From the London Ecclesiastical Gazette.

QUAKERISM.

Mrs. Fry.—His Majesty the King of Prussia visited Newgate jail on Monday week, where he was met by the sheriffs, governor, *the Rev. Mr. Carver*, the ordinary, the lady mayoress, &c., &c. *The Times* gives the following report of this extraordinary affair:—

"The King of Prussia in the course of the conversation inquired whether the inmates during their incarceration received any religious instruction? Mrs. Fry replied that divine service was now performed every morning by the Rev. ordinary—a practice which was formerly not followed. She also informed his majesty that by the exertions of the Ladies' Benevolent Society (as we understood) for the Instruction and Reformation of Female Criminals, much had been effected in respect of the improvement in the character and morals of offenders who came under their notice. In short, some idea might be formed with respect to the state of things some years back, when she mentioned that when she (Mrs. Fry) first had the privilege by the courtesy of the magistrates of London to visit this jail, it was unsafe for the governor, and more so for herself, to venture into the female wards. However, by the exertions of the ordinary and the society she spoke of, a great change and improvement had, under the blessing of Divine Providence, been happily effected, and it was a high gratification to be enabled to state, that many now left the prison true penitents, and had become in after-life useful members of society. His majesty was understood to express the gratification he felt from this statement. Mrs. Fry then proceeded to read to the prisoners two chapters from a religious work, commenting upon them as she proceeded, with a view to convey to his majesty an idea of the mode in which she conducted her charitable visitations. Then followed a psalm, which being concluded, Mrs. Fry knelt down—an example which his majesty instantly followed, and with the most devout attention listened to a beautiful extemporaneous prayer to which Mrs. Fry gave utterance. The scene at this moment was indeed a strange one—at one view the beholder witnessed the monarch of a great nation—a portion of the noble of his realm—the wealth and authorities of the great metropolis of this commercial kingdom—approaching with prayer their common Creator in unison with those whom vice and crime had made the occupants of a prison. The prayer concluded with invoking the Divine blessing upon "the Christian sovereign now present—upon his beloved consort, and upon the kingdom over which he reigned." His majesty then rose, and again offering his arm to Mrs. Fry, was escorted back to the governor's apartments, when he entered into an animated conversation with the sheriffs, the lady mayoress, Mrs. Fry, and Mr. Cope, from whom his majesty made numerous inquiries, and in the course of which he expressed his "approbation of the cleanliness of the prison and its inmates, and of the arrangements generally."

[It is not said whether the Rev. Mr. Carver, the chaplain or ordinary of Newgate, *knelt* down too. Did Mrs. Fry ever read in an old-fashioned book these words of one Paul, a converted Jew, who lived and did great good some eighteen hundred years ago?—"Let the women *learn* in *silence* with all subjection. But *I suffer not a woman to teach*, nor to usurp authority over the man, but to be in silence." 1 Tim. ii. 11, 12; 1 Cor. xiv. 34.]

EDUCATION AND CRIME.

During the year 1840, the total number of persons convicted of felony in England was 19,927; of these 4105 were transported, out of which number only 390 had received such an education as enabled them to read and understand the Bible, the remaining 3715 being more or less, and the great majority wholly, uneducated. In the county of Salop, during the year 1840, there have been 44 persons transported, not one of whom had received education sufficient to enable him to read the Bible, and the chaplain's report stated that of 222 prisoners in the jail, during the last quarter, 59 of them were so deplorably ignorant, that they did not even know the name of the Saviour; 61 only had been confirmed; 18 only were communicants of the Church of England; the remainder were either Dissenters or of no religious persuasion whatever. A considerable portion could not read; but many of them had been taught to read and even write, and do the first four rules of arithmetic while in prison. In Worcestershire, the total number of prisoners committed from the year 1835 to 1841, both inclusive, amounts to 1954. Out of this number of 1954, no less than 771 prisoners could neither read nor write. This is about two fifths of the whole. And taking the last six years, the number of prisoners who could read and write well were but 23! to counterbalance the 771 who were in a state of complete and deplorable ignorance. —*Ib.*

From the Oxford University Herald.

LITERATURE.

The January number of the Christian Remembrancer strikes us as being superior in point of interest and execution to its predecessors. It contains an admirable castigation of a Dr. Bennett, who has taken upon himself to publish what he calls "The Theology of the Early Christian Church," in which he is pleased to make certain reflections on the Fathers in a strain which sufficiently proves his own conceit and ignorance. An interesting account of St. Francis gives a fair opportunity of introducing Lord Shrewsbury and his recent pamphlet on the two females who have lately exhibited the stigmata, how obtained we leave others, better informed on these matters, to decide. There is an article on the works of fiction now in vogue for young persons, which we think well worthy of consideration. We agree with the writer in thinking it altogether unwise to discard our old nursery companions of Cinderella and the Sleeping Beauty, but as the taste of the times requires another species of amusement, it is well indeed that such writers as Mr. Gresley, Archdeacon Wilberforce, and Mr. Paget, should have stepped forward to amuse and instruct the rising generation. The "Forest of Eden," "Charles Lever," "the Fairy Bower," and "the Lost Brooch," may be read by others than little boys and girls, with profit as well as pleasure. In an article on almanacs, the writer tells us that "in the year 1604, the University of Oxford, in their almanac printed at the Theatre, perpetuated their belief in lunar influences." We should like to see this almanac, believing as we do, that the first Oxford almanac was printed seventy years after the date given, and knowing as we do, that the Theatre was not built till 1668. But notwithstanding this error, let us conclude by saying that the Christian Remembrancer is a very excellent and well-conducted periodical.

From the London Church Intelligencer.

BISHOP OF LLANDAFF ON "A CLERICAL HABIT."

Mr. Editor,—Knowing that you, like myself, are an advocate for "a clerical habit," I transcribe a few passages from a charge delivered by Bishop Watson, to the clergy of the diocese of Llandaff, in 1802:

"We all know that there is no sanctity in the color of a man's clothes: yet there is a propriety and decency in dress: and he must have made little observation in the world who does not acknowledge that the most important consequences are often derived from the most trifling causes. *A peculiar sort of apparel distinguishes the clergy from the laity.* It is not unusual to see young clergymen who *seem desirous of abolishing this peculiarity, as if they were ashamed of their Master*; but it is very unusual indeed to see any one who is not despised by all serious men and considered as a disgrace to his profession for attempting it. *A clerical habit procures a degree of respect which would not otherwise be paid him, to the poorest curate in the kingdom*; unless when it is polluted by the drunkenness, sensuality, uncharitableness—by the vices or follies of its wearer: *it then, in truth, sticks to him like the garment of Hercules, and poisons all his pleasures*: it exposes him to the taunts of the profligate, to the derision of fools, to the contempt and aversion of all reputable men."

These are the recorded opinions of Dr. Watson; and I am firmly convinced that the *fox-hunting*, the *ball-going*, the *race-attending*, the *card-playing*, and the *immoral* clergymen, would be the only objectors to a return to a "clerical habit;" and it would be well, if, like the garment of Hercules, such a habit might throw poison into the indulgence of their present irregular habits. Great benefit would result to the individuals, to the world, and to the Church.

I remain,

A Catholic Presbyter.

From the Irish Ecclesiastical Journal.

IRISH COLLEGIATE SCHOOL.

Visitor: His grace the Lord Primate of all Ireland.

FOUNDERS AND GOVERNORS.

The Earl of Dunraven, Adare Manor, County Limerick.

The Viscount Adare, M. P., Dunraven Castle, Glamorganshire.

The very Rev. the Dean of Lismore, Lismore.

Rev. Charles R. Elrington, D. D., Regius Professor of Divinity in the University of Dublin.

William Monsell, Esq., Tervoe, Limerick.

Augustus S. O'Brien, Esq., M. P., Cratloe, Limerick, and Blatherwycke Park, Northamptonshire.

Rev. J. H. Todd, D. D., Fellow of Trinity College, Dublin.

Rev. Wm. Sewell, B. D., Fellow of Exeter College, Oxford.

The very Rev. Dr. Jackson, Dean of Armagh, deceased, 1841. [Since this prospectus was first printed, the Governors have to lament the death of Dean Jackson.]

It has been resolved, in humble reliance on the divine blessing, to establish, for the spiritual and temporal improvement of Ireland, an Institution, which seems peculiarly called for by the present circumstances of the country.

In the instruction of the Irish peasantry, their native language is a most important requisite, and indispensable in the case of at least half a million who speak or understand no other: it is therefore proposed to found a Classical Collegiate School; in which, besides the usual preparation for the University, boys may be taught to speak Irish with facility. By these means it may be possible to accomplish an object long since earnestly recommended by Bishop Bedell, Robert Boyle, Archbishop Marsh, Archbishop King, Bishop Berkeley, and other eminent men—that of raising up within the Irish Church a body of Irish-speaking clergy.

The more to familiarise the students with the use of the language, the persons employed in the subordinate offices, and in the buildings and works of the institution, will be selected, as far as possible, from those members of the Church who speak Irish; many of whom, having recently abandoned the errors of Popery, are deprived, by their conversion, of any means of employment, and exposed to various persecutions. It is proposed to offer these persons not so much a temporary shelter and protection, as an opportunity of such training, discipline, and instruction in the principles of our Church, as may fit them for schoolmasters, confidential servants, and other important situations.

His grace the Lord Primate of all Ireland has been pleased to allow the institution to be placed under his immediate superintendence and control, as visitor. And in order to guard against the introduction of any books at variance with the Prayer Book, Articles, or other authorized formularies of the Church, his grace has consented to allow the Governors to submit to him the works proposed to be used in the course of instruction; and has appointed for the present, that none shall be admitted without the sanction of the Rev. Dr. Elrington, Regius Professor of Divinity in the University of Dublin.

To secure the permanence of the institution, a portion of the capital raised will be placed in the hands of trustees, nominated by his grace; and as not only a considerable outlay at first, but a large annual income will be required, assistance is earnestly solicited from all who are interested in the spread of true religion, and in the peace and welfare of Ireland.

The following letter from the Lord Primate is annexed by permission of his grace:

"30 Charles street, St. James' square,
"June 4, 1841.

"*My Dear Lord*,—I have given the most careful consideration to the plan which you have submitted to me for the spiritual and temporal improvement of the Roman Catholic population of Ireland, and I have great pleasure in assuring you of my cordial approval of it.

"The establishment of an institution in which a number of young men will be instructed in the Irish language, preparatory to their entering at the University, so as to qualify them to perform divine service, and preach in that language in the districts of the country where it is still spoken by many thousands of the people, I consider to be a most important means for spreading a knowledge of Christian truth amongst that portion of the people. It is, indeed, but following up the measures projected in former times by some of the wisest and best friends of our reformed religion, for its general diffusion in Ireland.

"That part of the plan, also, which proposes to afford to those employed in the subordinate offices of the institution who have renounced the errors of Popery, not merely a shelter from persecution, but an opportunity of being carefully trained and instructed in the principles of the Church, appears to me to be of peculiar importance and interest. It has long been my conviction that the conversion of the Roman Catholics is not to be effected by the desultory, though well meant, endeavors of individuals, sometimes of conflicting opinions, but by the combined exertions of the Church itself. The Roman Catholics need to have placed before them a definite creed, and the authority of an apostolic Church, in lieu of the usurped pretensions of that which they are invited to forsake.

"The respectful manner in which the founders of this institution have desired to place it under my control, affords me a most satisfactory assurance, that it is their determination, in the management of all its concerns, to pay a due regard to my wishes, and to act under the guidance of my advice and authority. That your pious undertaking may, through the divine blessing, be favored with success, is my earnest desire and prayer, and my contributions shall not be wanting in its aid. I will also most heartily recommend it to the favorable consideration and support of those who may have it in their power to give assistance in carrying it into execution.

I have the honor to be, with much respect, your lordship's faithful and obedient servant,

"John G. Armagh.

"Viscount Adare."

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

ST. LUKE'S CHURCH CEMETERY,
HUDSON STREET, OPPOSITE GROVE STREET.

SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—8t

BRITISH CRITIC.

WANTED, the following numbers of the British Critic, for which fair prices will be given, on application to 152 Broadway.

Nos. 28 to 42, No. 45, 51, 52 to 58, all or any of them. Also, a HIGH PRICE will be given for No. 11, Vol. 30, of the Christian Observer. March 19.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11.

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

To the Episcopal Clergy in the United States.

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December 5—tf.

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